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ABSTRACT

This introduction to elementary Yoruba is divided into two parts. The first section is on sound drills, and the second section concerns Yoruba greetings. The first part includes exercises to enable the student to master the Yoruba sound system. Emphasis is on pronunciation and recognition of the sounds and tones, but not memorization. A tape is intended to go with this material; the general pattern is that the instructor says the words and expressions, time is left for repetition, and then a second instructor says them again. The written lesson contains everything that is spoken on the tape. The lessons include greetings, conversation, comparison of vowel sounds, nasalized sounds, nasal syllabic consonants, vocabulary lists, and tone exercises. The second section includes greetings and responses in Yoruba and English for various occasions. (NCR)

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ELEMENTARY YORUBA

Sound Drills

and

Greetings

BEST COPY AVAILABLE

by

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and

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U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
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Contents

	Page
Breaking the Sound Barrier - R. G. Armstrong and R. L. Awujọọla	1
Yoruba Greetings - R. L. Awujọọla	47

"BREAKING THE SOUND BARRIER"

An Introduction to the Yoruba Sound-System

By Robert G. Armstrong

A large part of this course will be devoted to exercises which will enable you to master the Yoruba sound-system. It is important for you to learn to pronounce and recognize the sounds and tones of these forms, but do not try to memorize the words. We have carefully selected these vocabularies so as to give you lots of chance to hear and to practice the particular sounds. These lists may give you an idea of the size and variety of the Yoruba vocabulary, but they contain many words that you will not need for a long time. We have put very few conversational sentences into this introduction, since our purpose is to train your ears to hear sounds and tones that are probably strange to you. You should also practice these sounds yourself. If you find that these lessons are too much for one day, break off and come back to it later. You may find it a good idea to go rapidly all the way through this Introduction and then to go through it several times again. The sooner you master the sounds which we are drilling here, the sooner you will be able to make real progress in Yoruba.

The general pattern of the recordings will be for the instructor to say the words and expressions, leaving time for you to repeat them, then a second instructor will say them again. Where appropriate, this will be followed by the same expression whistled and said again, leaving time once more for you to repeat the word or words. If you have a second tape-recorder, you may copy the materials of these lessons onto a practice tape, together with your own efforts to imitate them. This may help to let you hear yourself as the Yorubas hear you.

The Yoruba voices which you will hear are those of Mr. Robert L. Awólọ́gólá, a native of Shaki, who has been living for twelve years in Ọ̀yọ́, and the voice of Mrs. G. O. Olúwọlé, who is a native of Ọ̀yọ́. We will now begin with Lesson I, a "Greeting Conversation."

Lesson I

Greeting Conversation

	Mr. Àwọ̀jọ́lá	Mrs. Olúwọ́lé	
Come in!	Ẹ wọlé	Ẹ wọlé	[Tàbí (or)]
	Ẹ wọlé wá	Ẹ wọlé wá	
Welcome!	Ẹ kábọ̀	Ẹ kábọ̀	[tàbí]
	Ẹ kábọ̀ o!	Ẹ kábọ̀ o!	

[In slow speech you will sometimes hear Ẹ káàbọ̀ o!]

Thank you.	Ọ̀o.	Ọ̀o.	
Are you well?	Ṣé àlàáfíà ni?	Ṣé àlàáfíà ni?	
[tàbí (or)]	Ara ọ̀ le bí?	Ara ọ̀ le bí?	
I am well, thank you.	Àlàáfíà ni, a dúpẹ́.	Àlàáfíà ni, a dúpẹ́.	
[tàbí (or)]	Ará lee, a dúpẹ́.	Ará lee, a dúpẹ́.	
Are your people well?	Ilé ńkọ́?	Ilé ńkọ́?	
They are, thank you.	Ó wà, a dúpẹ́.	Ó wà, a dúpẹ́.	
Sit down, please.	Ẹ jọ̀ọ́, ẹ jọ́ kọ́.	Ẹ jọ̀ọ́, ẹ jọ́ kọ́.	
Thank you!	Ẹ ṣe é!	Ẹ ṣe é!	
Goodbye.	Ó dábọ̀.	Ó dábọ̀.	
What is this?	Kí nìyí?	Kí nìyí?	
It is a book.	Ìwé ni.	Ìwé ni.	

Lessons II and the first parts of III and IV are given twice. The first time, the voice of an American college student, Mr. Bill Minter, of the University of Arizona, is heard between the two Yoruba voices. The second time, only the two Yoruba voices are heard. This is to provide a model of the kind of drill that is intended in this course. We also hope that Mr. Minter's voice will call attention to the differences between the Yoruba sound-system and that of American English. (He had never studied Yoruba before making this recording)

Several easily available books give good discussions of the Yoruba tone system, and we shall not repeat their comments here. (See for example, R. C. Abraham, Dictionary of Modern Yoruba, Ida Ward, An Introduction to the Yoruba Language, and E. Stevick and O. Aremu, Yoruba Basic Course.) The words in this course are fully tone-marked, and from time to time their tones are whistled to enable you to hear them more clearly.

Lesson II

Ẹkọkẹjì

These are exercises with the vowel /i/ and are designed to give practice in evenness of pitch when all or nearly all of the syllables of the word have the same tone. The "sentence-melody" or intonation system of English is a complicated system of which most of the native-speakers of English are unaware. One aspect of it is that in the ordinary English sentence one rarely finds two successive syllables on the same pitch. In Yoruba, if there is a series of mid-tone or of high-tone syllables, the pitch of the voice must remain flat. If a word or utterance ends in two or more low tones, the last tends to be low-falling. In other words, it glides even further down.

Except in Scotland, most varieties of English have strong tendency to make long vowels into diphthongs. This must be strictly avoided in Yoruba, whose vowels are more like those of French or German than like those of English. Note that the Yoruba /i/ remains [i] throughout and has no tendency to end in [-y]. In English you will hear [biyt] or [riyt] for "beat" and "meat". In Yoruba this must be strictly avoided; and /i/ at the end of a word usually ends in a faint [h] or [ç] sound.

	Àwùjọọlá	Minter	Olúwolé
place	ibi	(same)	ibi
bundle	ìdì	"	ìdì
dew	ìrì	"	ìrì
tree	igi	"	igi
storm	ìjì	"	ìjì
act of pushing	ìbì	"	ìbì
act of addressing a person	ìkì	"	ìkì
nothing but	kìkì	"	kìkì
tumult	gìdìgìdì	"	gìdìgìdì
sudden, violent shake	jìgì	"	jìgì
suddenly	gìrì	"	ìrì

[Note that the sound written with the letter "j" is pronounced with the tongue-tip against the lower teeth.]

LESSON II

	Awdjoola	Minter	Oluwolé	
act of startling or shaking	ìmì	"	ìmì	[N.B.: /i/ is nasalized after /m/ or /n/. See Lesson IX.]
act of burning hair off of an animal	ìwì	"	ìwì	
fame	ìsì	"	ìsì	
log	ìtì	"	ìtì	
log of wood	ìtìigi	"	ìtìigi	[whistle]
It is a log of wood	ìtìigi ni	"	ìtìigi ni	[whistle]
It is a place of trees	ibiigi ni	"	ibiigi ni	[whistle]
very (clean), closely, minutely	fínífíní	"	fínífíní	[N.B.: Minter says 'finny-finny']
for a long time	títí	"	títí	
I am on my guard	títiiri ni mo tiiri			
		"	títiiri ni mo tiiri	
What is this?	Kí nìyí?	"	Kí nìyí?	[N.B. gliding tones]
It is a tree	igi ni	"	igi ni	
What is this?	Kí nìyí?	"	Kí nìyí?	[whistle]
It is dew	ìrì ni	"	ìrì ni	[whistle]
It is the act of addressing	ìkì ni	"	ìkì nií	
It is the Potto (a lemur, a primitive primate which looks like a teddy-bear)	ikì ni	"	ikì ni	
The tree shook	igí mì	"	igí mì	
my tree	igiì mi	"	igiì mi	
another tree	igiì míì	"	igiì míì	[whistle]
another tree shook	igiì míì mì	"	igiì míì mì	[whistle]
another tree of mine	igiì miì míì	"	igiì miì míì	[whistle] (repeat 4 lines)
the tree is shaking	igí í mì tìtì	"	igí í mì tìtì	

Same or Different?

In the next few words we will give you either the same word repeated or a different but similar word. You are to answer, "They are the same" or, "They are different," before you hear the answer from the tape. Do not look at this page while you are listening.

(a long time)	tí		títi	Same
(street)	títì		títì	Same
(very much)	títí		títí	Same
street	títì		títì	Same
(with shaking)	tìtì		tìtì	Same
(place)	ibi		ibi	Same
(place)	ibi	(here)	ibí	Different
(here)	ibí	(place)	ibi	Different
(here)	ibí		ibí	Same
(parturition)	ìbí	(place)	ibi	Different
(parturition)	ìbí	(here)	ibí	Different
(parturition)	ìbí		ìbí	Same
(here)	ibí	(place)	ibi	Different
(parturition)	ìbí	(place)	ibi	Different
(here)	ibí	(parturition)	ìbí	Different

Lesson III

Exercises with the vowel /ɛ/. Once again, most of the words have all their syllables on one tone level, and few other vowels are introduced. English-speaking students must practice a pure [e] sound, since the English diphthong [ei] or [eɣ], as in the words "gate" and "made", [geɣt], [meɣd], is intolerable in Yoruba. After some practice with pure [e], examples are introduced where [ei] changes the meaning of the sentence. Notice too how much higher [e] in Yoruba is than [e] or [eɣ] in English.

	Àwɔ̀jọ́ọlá	Minter	Olúwọlé	
language	èdè	(same)	èdè	
curse	èpè	"	èpè	[Minter says [èpè], a spelling-pronunciation, instead of [èkpè]. See Lesson XII.]
profit	èrè	"	èrè	
question	èèrè	"	èèrè	
cutlass	èlè	"	èlè	

	Àwùjoolá	Minter	Olúwolé
gourd	elégédé	(same)	elégédé
Small drum	emele	"	emele
dye	èèsè	"	èèsè
provisions	èsè	"	èsè
a reply	èsì	"	èèsì (and èsìsì is also heard)
a vine	èèsì	"	èèsì (and èsìsì is also heard)
a hunger	ebi	"	ebi
lip	ètè	"	ètè
river-bank	bèbè	"	bèbè
ask a question	bèèrè	"	bèèrè
one who asks questions	bèèrè-bèèrè	"	bèèrè-bèèrè
asking, the act of asking	ìbèèrè	"	ìbèèrè
very (sharp)	béré-béré	"	béré-béré
take a short leap (in a dance)	ré bété	"	ré bété
we arrived	a dé	"	a dé
exactly	dédé	"	dédé
rhythmically	déédé	"	déédé
by good fortune we chanced to come	a dédé dé déédé	"	a dédé dé déédé

(See if you can get this "tongue-twister" right:)

Wálé chanced to bring Délé quickly and happily

Wálé dédé gbé Délé dé wéré ní déédé

Note that in the following the introduction of an /i/ after the /e/ changes the meaning of the sentence.

Délé has arrived	Délé dé	Délé dé
Délé arrives (habitually, at a particular time)	Délé í dé	Délé í dé

Now we will give you a chance to distinguish between closely similar sentences. Are they the same, or are they different?

Délé í dé	Délé dé	Different
Délé dé	Délé í dé	Different

Notice the differences between these sentences.

	Àwùjọọlá	Olúwọlé
Pèlé went to the dance	Pèlé lọ jó bọ̀lù	Pèlé lọ jó bọ̀lù
Pèlé goes (often) to the dance	Pèlé í lọ jó bọ̀lù	Pèlé í lọ jó bọ̀lù
(or one may hear)	Pèléé lọ jó bọ̀lù	Pèléé lọ jó bọ̀lù
There were many squash-gourds in the market yesterday	elégégé pọ̀ lọjà lá'nà	elégédé pọ̀ lọjà lánàá [whistle]
There are usually many squash-gourds at this time	elégédé í pọ̀ níwò yìí	elégédé í pọ̀ níwò yí
There are many gourds	elégédé pọ̀	elégédé pọ̀
gourds are usually plentiful	elégédé í pọ̀	elégédé í pọ̀
Axes are expensive in Ibadan	àákè wọn nÍbàdàn	àákè wọn nÍbádàn (See lesson XVI for the tones of Ìbàdàn.)
Axes are usually expensive at this time of year	àákè í wọn lákòókò yí	àákè í wọn lákòókò yí

All right, we will give you a chance to make some distinctions again.

Are they the same or are they different?

àákè í wọn	àákè wọn	Different
àákè wọn	àákè wọn	Same
àákè wọn	àákè í wọn	Different

Now we will give you a few more exercises with the vowel /e/, which the student should practice repeating as before.

Scrupulously clean	féféfé	féféfé	féfééfé
trumpet	fèrè	fèrè	
woman's head-cloth	gèlè	gèlè	
clearly	yékéyékè	yékéyékè	
successful	yege	yege	(yeje is also heard)
stout, huge	gèlètè	gèlètè	
grown-up	gé-ńdé	gé-ńdé	
exactly	géére	géére	
briskly	geere	geere	
puny	jé-ńjé	jé-ńjé	(lé-ńjé, ké-ńké, and léjé-léjé are also heard)
brightly	gere-gere	gere-gere	
distinctly	kedere	kedere	

	Awùjoolá	Olúwolé
pride in accomplishment	ké-mbé	ké-mbé
separately	kété	kété
hastening a person along	lílélérí	lílélérí
he hurried me along	lílélérí lé ń lé mi lérí	lílélérí lé ń lé mi lérí
neat, well kept	rebete	rebete
very short	rébété	rébété
mumps	gegede	gegede
completely	tèfè-tèfè	tèfè-tèfè
top, summit	té-ńté	té-ńté
beautifully clear	te-nte	te-nte
quickly, first	tètè	tètè
quickly	wéréwéré	wéréwéré
madness	wèrè	wèrè

Lesson IV

Exercises with the vowel /o/, with mainly level tones. The English-speaker must practice for purity of the [o] sound throughout, since Yoruba does not tolerate the English [o^{u}] diphthong, heard in "goat" [go^{u}t], "boat" [bo^{u}t], and "go home" [go^{u} ho^{u}m]. After some practice with the Yoruba Sound, sentences are introduced in which a change from /o/ to /ou/ alters the meaning. During the first part of the lesson, the voice of Bill Minter appears between the voices of the two Yoruba-speakers.

	Àwùjọọlá	Minter	Olúwọlé	
Waste, loss	ɔfɔ̀	(same)	ɔfɔ̀	
Squirrel	ɔfɔ̀rɔ̀	"	ɔfɔ̀rɔ̀	
Ostrich	ɔgɔ̀-ẁ-gɔ̀	"	ɔgɔ̀-ẁ-gɔ̀	
yaws	ɔgɔ̀dɔ̀	"	ɔgɔ̀dɔ̀	
illness	ɔjɔ̀jɔ̀	"	ɔjɔ̀jɔ̀	[omitted first time]
rain	ɔjɔ̀	"	ɔjɔ̀	
coward	ojo	"	ojọ	
in groups of 40	ɔjɔ̀ɔ̀jì	"	ɔjɔ̀ɔ̀jì	
ulcer	ooju	"	ooju	
missile	ɔkɔ̀	"	ɔkɔ̀	
farm	oko	"	oko	

full information	ɔkorodo	"	ɔ́koroɔo	(ɔkoroko and ɔkooro are also heard.)
kindness	oore	"	oore	
fierceness	oro	"	oro	
kind of fruit	ooro	"	ooro	
heat	ooru	"	ooru	
place	ɔ̩ɔ̩ɔdɪ	"	ɔ̩ɔ̩ɔdɪ	
waterbuck	ɔtɔlɔ	"	ɔtɔlɔ	
trade	ɔwɔ	"	ɔwɔ	
very (sour)	bɔ̌bɔ	"	bɔ́bɔ	
small	bɔ́mbɔ	"	bɔ́mbɔ	
to neutralize poison	bɔrɔ	"	bɔrɔ	
anxiously	fɔfɔ	"	fɔfɔ	
in puffs	fɔfɔrɔ	"	fɔfɔɔfɔ	

10.

	Àwùjoolá	Minter	Olúwolé	
in puffs	fɔ̀fɔ̀fɔ̀	(same)	fɔ̀fɔ̀fɔ̀	
very hot	fofoofo	"	fofoofo	
It has holes in it	ó lu foorofo	"	ó lu foorofo	(ó lu fóro-fɔ̀ro is also heard)
To reveal private information	polo-n-go	"	polo-n-go	
He gossiped about me	ó polo-n-gòɔ̀ni	"	ó polo-n-goɔ̀ni	[whistle]
Interminably	fɔ̀rɔ̀fɔ̀rɔ̀	"	fɔ̀rɔ̀fɔ̀rɔ̀	
Tall	gogoro	"	Gogoro	
It is tall	ó ga gogoro	"	ó ga gogoro	[whistle]
Nakedness	ɬhɔ̀hɔ̀	"	ɬhɔ̀hɔ̀ (ɬhɔ̀ɔ̀hɔ̀)	
Top, apex	gó-ń-gó	"	gó-ń-gó	
With clear resonance	gooro	"	gooro	
This bell is ringing clearly	agogo ɔ̀yí ró gooro	"	agogo ɔ̀yí ró gooro	whistle
It is not giving a bright light	kɔ̀ jɔ̀ fɔ̀ fɔ̀	"	kɔ̀ jɔ̀ fɔ̀ fɔ̀	
It is very hard	ó lo koko	"	ó lo koko	
Protruberance	kókó	"	kókó	
Cocoa, chokolate	kɔ̀kó	"	kɔ̀kó	
Koko-yam, taro	kókɔ̀	"	kókɔ̀	

Insect	kɔ̀kɔ̀rɔ̀	"	kɔ̀kɔ̀rɔ̀
Seed	kɔ́rɔ́	"	kɔ́rɔ́
Very bright	Kooro-kooro	"	kooro-kooro
Loosely	kɔ́rɔ́bɔ́jɔ́	"	kɔ́rɔ́bɔ́jɔ́
This pot is in good condition	ɨkɔ̀kɔ̀ yí rí kooroko	"	ɨkɔ̀kɔ̀ yí rí kooroko (whistle [...][...]
Pit, ditch	kɔ̀tɔ̀	"	kɔ̀tɔ̀
Gourd	koto	"	koto
A small jar	kɔ̀-ɲ-jɔ̀	"	kɔ̀-ɲ-jɔ̀
(another way of saying it)	kɔ́lɔ́	"	kɔ́lɔ́
Puny	kɔ́-ɲ-kɔ́	"	kɔ́-ɲ-kɔ́
Large cudgel	kɔ́-ɲ-dɔ́	"	kɔ́-ɲ-dɔ́

	Awùjoolá	Minter	Oluwolé
Small and round	ko-n-do	(Same)	ko-n-do
Poisonous thing	olóró	"	olóró
It is poisonous	ó lóró	"	ó lóró
Rich man	olówó	"	olówó
He has money	ó lówó	"	ó lówó
3-stringed guitar	móólé	"	móólé
Round	Roboto	"	Roboto
Pot-bellied	ro-n-do	"	ro-n-do
Spherical	ródó-ródó	"	ródó-ródó
or	rodo-rodo	"	rodo-rodo
It is spherical	ó rí ródó-ródó	"	ó rí ródó-ródó
or	ó rí rodo-rodo	"	ó ró rodo-rodo
Trousers	ṣòkòtò	"	ṣòkòtò
The city of Sokoto	Sókótó	"	Sókótó
In the rain	tòjò-tòjò	"	tòjò-tòjò
In cowardly fashion	tojo-tojo	"	tojo-tojo
Tomato	tòmátò	"	tòmátò (tomátì is also heard)
Very (clean)	tóní-tóní	"	tóní-tóní (fóní-fóní is also heard)
	t'..'-t'	"	t'..'..t' [2nd time, R.G.A.'s voice sounds like 'phony-phony']
A little bit (of liquid)	tó-ń-tó	"	tó-ń-tó
There remained a little liquid in each container	ó ṣíkù tó-ń-tó tó-ń-tó	"	ó ṣíkù tó-ń-tó tó-ń-tó whistle [sfíkù]
A little more is draining out	ó ṣíkù tóró tóró	"	ó ṣíkù tóró tóró
Narrow	tóóró	"	tóóró
Water dripping off trees	tòtò	"	tòtò
Are you brooding over something?	o wokoko ni?	"	o wokoko ni?
Into bits	wó-ń wó-ń	"	wó-ń wó-ń

	Àwùjọọlá	Olúwọlé
Very (red, bright)	yòyò	yòyò
He ran away into the rain	ó sá lọ tòjò-tòjò	ó sá lọ tòjò–tòjò
He ran away in cowardly fashion	ó sá lọ tojo-tojo	ó sá lọ tojo–tojo

The following examples in which the substitution of /ou/ for /oo/ changes the meaning, arise from the fact that in the flow of Yoruba speech /w/ frequently drops out.

	Àwùjọọlá	Olúwọlé	
One	oókan	oókan	
Jealousy is unpleasant	oú kan	oú kan	[owú, jealousy] (whistle)
You will come to something unpleasant	o ó kan ǹkan	o ó kan ǹkan	(whistle)
She gathered her things together and came (to stay at home. i.e. she left her husband	ó kó wá	ó kó wá	
He brought much money	ó kóó wá	ó kóó wá	[owó, money]
He brought jealousy	ó kóú wá	ó kóú wá	(a better way of saying it is: ó kóú jíjẹ wọlé.)
He won a lot of money (at gambling)	ó joó púpò (níbi tẹ́tẹ́)	ó joó púpò	
He is very jealous	ó joú púpò	ó joú púpò	
Olówu did not look at me.	Olówu ò wò mí	Olówu ò wò ṣí	
I don't like Olówu	Olówu ò wù mí	Olówu ò wù mí	
(These become in rapid speech) =			
*O. didn't look at me	Olóo ò ò mí	olóo ò ò mí	
I don't like Olówu	Olóo ò ù mí	Olóo ò ù mí	
He didn't look at me	kò ò mí	kò ò mí	
I don't like him	kò ù ṣí	kò ù mí	
It exhausted me	ó ó n lára	ó ó n lára	[from ó wó mi lára]
It made my body swell	ó ú n lára	ó ú lára	[from ó wú mi lára]

Are the following the same or are they different? ọkan nán niwọn, tàbí ọtọ̀ niwọn?

ó kóú wá	ó kóó wá	ọtọ̀ ni.
ó kóó wá	ó kóó wá	ọkan náà ni
ó kóó wá	ó kóú wá	ọtọ̀ ni
ó kóú wá	ó kóú wá	ọkan náà ni
oú kan	oó kan	ọtọ̀ ni
oó kan	oó kan	ọkan náà ni
ó jóú púpọ̀	ó jóó púpọ̀	ọtọ̀ ni
ó jóó púpọ̀	ó jóó púpọ̀	ọkan náà ni
ó jóú pùpọ̀	ó jóú púpọ̀	ọkan náà ni
ó jóó púpọ̀	ó jóú púpọ̀	ọtọ̀ ni
ó ọ́ n lára	ó ọ́ n lára	ọtọ̀ ni
ó ọ́ n lára	ó ọ́ n lára	ọkan náà ni
ó ọ́ n lára	ó ú n lára	ọtọ̀ ni
ó ú n lára	ó ú n lára	ọkan náà ni [give the answer]
kò ọ̀ ní	kò ù ní	ọtọ̀ ni
kò ù ní	kò ọ̀ ní	ọtọ̀ ni
kò ọ̀ ní	kò ọ̀ ní	ọkan náà ni
kò ù ní	kò ù ní	ọkan náà ní
Olóo ọ̀ ọ̀ ní	Olóo ọ̀ ọ̀ ní	ọkan náà ni
Olóo ọ̀ ù ní	Olóo ọ̀ ù ní	ọkan náà ni
Olóo ọ̀ ọ̀ ní	Olóo ọ̀ ù ní	ọtọ̀ ni
Olóo ọ̀ ù ní	Olóo ọ̀ ọ̀ ní	ọtọ̀ ni

LESSON V

Exercises with the vowel /a/. This vowel is phonetically [a], not [ɑ].

In other words, it is more like the vowels in French à la table than like the 'a' of English 'father' or the American pronunciation of 'pop' and 'top'. Most of the words of this exercise are selected for the fact that all their syllables have the same tone. Some variety is introduced, however, usually in the form of a single syllable different from the rest.

	Àwùjoolá	Minter	Olúwolé
Body	ara	(Same)	ara
Our bodies	araawa	"	araawa
My body	araàmi	"	araàmi
Your body	araàrọ	"	araàrọ
His body	araarẹ̀	"	araarẹ̀ [whistle]
U-shaped nail, (staple)	àdàbà	"	àdàbà
Layer	abá	"	abá
In layers	abaabá	"	abaabá
Marsh	àbàtà	"	àbàtà
Queen	ayaba		ayaba
Dove	àdàbà		àdàbà
My dove	àdàbààmi		àdàbààmi
Your dove	àdàbààrọ		àdàbààrọ
His dove	àdàbàarẹ̀		àdàbàarẹ̀
Our doves	àdàbàawa		àdàbàawa
Scimitar	agada		agada
Confusion	àgàdà		àgàdà
Bucket	garawa		garawa
Shoe	bàtà		bàtà
A drum	bàtá		bàtá
Unripe	àíìà		àíìà
The time for saying the MUSLEM CREED	àíìà		àíìà

	Awùjoolá	Oluwolé	
Boundary	ààlà	ààlà	
Boundlessness	àìlálà	àìlálà	
Whirlwind	ààjà	ààjà	
Bean-cake	àkàrà	àkàrà	
Seller of bean-cakes	alákárà	alákárà	
Cooked yam-flour	àmàlà	àmàlà	
Hopping	lákà-lákà	lákà-lákà	
or =	lákà-ǹ-lákà	lákà-ǹ-lákà	
Whirling around	làkà-làkà	làkà-làkà	
To strive	làkàkà	làkàkà	
We strive to be saved	a làkàkà láti là	a làkàkà láti là	[whistle]
Pepper	ata	ata	
Our pepper	ataawa	ataawa	
Tuesday	àtàláta	àtàláta	whistle
Father	bàbá	bàbá	
or =	baba	baba	
Secret	awo	awo	
Fetish Priest	babaawo	babaawo	
or =	babaláwo	babaláwo	
Hawk, kite	àwòdì	àwòdì	
Chest; bravery	àyà	àyà	
My chest	àyàmi	àyàmi	
I am afraid	àyàmí já	àyàmí já	
Red monkey	àdá	àdá	
Merriment	àríyá	àríyá	
Milk	wàrà	wàrà	
Quickly	wàrà-wàrà	wàrà-wàrà	
Husband	baálé	baálé	
Big, huge	bà-ǹ-bà	bà-ǹ-bà	

	Àwùjoọlá	Ọlúwọlá
I am full, satisfied	no yó bá-ń bá-ń	no yó bá-ń bá-ń
Congratulations!	bárìkà!	bárìkà!
'Watermelon'	bàrà	bàrà
Big, wide	bàárà	bàárà
To beg	báárà	báárà
here and there	bàrà-bàrà	bàrà-bàrà
In huge quantity	barakata	barakata
Good	dára-dára	dára-dára
or =	dáa-dáa	dáa-dáa
or =	daa-daa	daa-daa
We are cheerful	a dárayá	a dárayá
Room	yàárá	yàárá
Ditch	yàrà	yàrà

Are these the same or are they different?

Ọkan ńdà niwọn tàbí ọtọ̀ niwọn?

bàárà	bàrà	ọtọ̀ ni
báárà	bàárà	ọtọ̀ ni
araàrọ	araàrọ	ọkan ńdà ni
àdàbàárọ	àdàbaarọ̀	ọtọ̀ ni
bàtà	bàtá	ọtọ̀ ni

Exercises with the vowel /u/. The Yoruba [u] is close to the cardinal-vowel position. As with [o], the resonating chamber back of the tongue is somewhat enlarged, giving the vowel a characteristic 'hollow' sound. English-speaking persons must avoid diphthongizing this vowel into [iu] and should think of the difference between the vowels in such pairs as fool-fuel, food-feud, moot-mute, booty-beauty, and loot-lute. Likewise it must not be diphthongized into [uw]. (Cp. English 'food'.)

	Àwùjọọlá	Olúwolé
To be bad	burú	burú
'OK!'	kò burú!	kò burú!
Hide-and-seek	búúrú	búúrú
He played hide-and seek	ó di búúrú	ó di búúrú
Completely hidden	búrú-búrú	búrú-búrú
He hid completely	ó ba búrú-búrú	ó ba búrú-búrú
or =	ó ba búú-búú	ó ba búú-búú
Very (dark)	dudu	dudu
Pitch dark	ìgú dudu	ìgú dudu
Black	dúdú	dúdú
To slaughter	dú-ṣ́-bú	dú-ṣ́-bú
Fried yam	dù-ǹ-dú	dù-ǹ-dú
He stood	ó dúró	ó dúró
Organ, harmonium	dùdùrù	dùdùrù [dùrù]
Organist (slang)	aludùdùrù	aludùdùrù (atọ̀dùdùrù is the preferred form)
Popcorn	gúgúrú	gúgúrú
Sweet-potato	kúkú-ǹ-dùkú	kúkú-ǹ-dùkú
To be short	kúrú	kúrú
He cut it short	ó kọ́ ọ kúrú	ó kọ́ ọ kúrú
Shortness	kúkúrú	kúkúrú (tàbí kíkúrú)
Flu, influenza	lùkúlùkú	lùkúlùkú
Ivory	olúkúlùkú	olúkúlùkú

	Ìwùjọ̀ọ́lá	Winter	Olúwọ́lé
powdered cotton-tree leaves	lúúrú	(same)	lúúrú
Chief	olú	"	olú
Chief of Ibadan	Olúbádàn	"	Olúbádàn
Lord	Olúwa	"	olúwa
Undergrowth	ọ̀ọ́rú	"	ọ̀ọ́rú
Patience	sùúrù	"	sùúrù
Prison	ilé ẹ̀wọ̀n	"	ilé ẹ̀wọ̀n
Haggledy-piggledy	wíru-wìru	"	wíru-wìru
It is heavy	ó wúwo	"	ó wúwo

See also the /ou/ exercises in Lesson IV.

LESSON VII

Exercises with the vowel /ọ/. It is pronounced like the vowel in English 'bet' or 'get', except that when the English vowel is lengthened

LESSON VII

Exercises with the vowel /ẹ/. It is pronounced like the vowel in English 'bet' or 'get', except that when the English vowel is lengthened for reasons of emphasis it tends to become a diphthong, [ɛᵊ]. This must be strictly avoided in Yoruba.

	Àwujọ ọlọ́	Olúwọlé
He did wonders	ó ṣe ẹ̀ṣẹ̀	ó ṣe ẹ̀ṣẹ̀
Stout, big	ẹ̀ṣẹ̀-ǹ-ẹ̀ṣẹ̀	ẹ̀ṣẹ̀-ǹ-ẹ̀ṣẹ̀
He is stout	ó tóbi ẹ̀ṣẹ̀-ǹ-ẹ̀ṣẹ̀ ẹ̀ṣẹ̀-ǹ-ẹ̀ṣẹ̀	ó tóbi ẹ̀ṣẹ̀-ǹ-ẹ̀ṣẹ̀ ẹ̀ṣẹ̀-ǹ-ẹ̀ṣẹ̀ [whistle]
Cheek	ẹ̀rẹ̀kẹ́	ẹ̀rẹ̀kẹ́ (ẹ̀ẹ̀kẹ́ is also heard)
Author of Life	Ẹlẹ́ẹ̀mí	Ẹlẹ́ẹ̀mí (whistle [ ])
Living creature	abẹ̀mí	abẹ̀mí
Fear	ẹ̀rù	ẹ̀rù
Ethiopian Pepper	ẹ̀ẹ̀rù	ẹ̀ẹ̀rù
In rows	lẹ́ṣẹ̀-lẹ́ṣẹ̀	lẹ́ṣẹ̀-lẹ́ṣẹ̀
or =	lẹ́ṣẹ̀ẹ̀ṣẹ̀	lẹ́ṣẹ̀ẹ̀ṣẹ̀
Fragment	ẹ̀kẹ̀ṣẹ́	ẹ̀kẹ̀ṣẹ́
or =	ẹ̀ṣẹ́	ẹ̀ṣẹ́ ẹ̀ṣẹ́ also means 'a fist'
Tonsilitis	ọ̀ṣẹ́	ọ̀ṣẹ́ ọ̀ṣẹ́ is also heard
One who has tonsilitis	ọlẹ́ṣẹ́	ọlẹ́ṣẹ́

N.B. ọlẹ́ṣẹ́

	Àwùjoolá	Olúwolé
One who has a fist	ọlọ̀`ọ́	ọlọ̀`ọ́
Sín	èsè	èsè
Sinner	ọlọ́sè	ọlọ́sè
Pigeon	ọyọlé	ọyọlé
Exactly thus	gọ́gọ́	gọ́gọ́
or -	gọ́gọ́ọ́gọ́	gọ́gọ́ọ́gọ́
It is just like this	bọ́è gọ́gọ́ lé ọc	bọ́è gọ́gọ́ lé ọc (whistle)
Drags	gèdè-gọ́dè	gèdè-gọ́dè
An insecure place	ibi gọgọrọ	ibi gọgọrọ
It is an insecure place	ibi gọgọrọ lé jé	ibi gọgọrọ lé jé
or -	ibi gọgọrọ lé wà	ibi gọgọrọ lé wà
Sloping	gèrí	gèrí
This land is sloping	ilè yí ọc gèrí-gèrí	ilè yí ọc gèrí-gèrí (whistle)
He departed; died	ó ọísè	ó ọísè
To follow	tèlé	tèlé
Antiphonally, responsively	ní tèlé-tèlé	ní tèlé-tèlé
Walk in single file	ọ máa ọísè ní tèlé-tèlé	ọ máa ọísè ní tèlé-tèlé (whistle)
To do in advance	tọ́lè	tọ́lè

	Àwùjọọlá	Olúwọlé
Previously	tọ́lọ̀-tọ́lọ̀	tọ́lọ̀-tọ́lọ̀ (whistle)
Previously you wanted to follow him	ọ fẹ́ẹ́ tọ̀lé ọ tọ́lọ̀-tọ́lọ̀	ọ fẹ́ẹ́ tọ̀lé ọ tọ́lọ̀-tọ́lọ̀ (whistle tọ̀lọ ọ)
To tread the ground	tọ́lọ̀	tọ́lọ̀
We walked stealthily	a tọ́lọ̀ jẹ́ẹ́jẹ́	a tọ́lọ̀ jẹ́ẹ́jẹ́ (whistle))

LESSON VIII

Exercises with the vowel /ọ/. This vowel must be carefully distinguished frm /o/. It is similar to the vowel in French 'votre' and British English 'got' and 'not'.

	Àwùjọọlá	Olúwọlé
One's presence	ọ̀dọ̀	ọ̀dọ̀
Mourning	ọ̀fọ̀	ọ̀fọ̀
Swamp	ọ̀gbọ̀dọ̀	ọ̀gbọ̀dọ̀
Myriads	ọ̀gbọ̀ọ̀rọ̀	ọ̀gbọ̀ọ̀rọ̀
Spear	ọ̀kọ̀	ọ̀kọ̀
Raphia	ọ̀gbọ̀rọ̀	ọ̀gbọ̀rọ̀
or =	ọ̀gụ̀rọ̀	ọ̀gụ̀rọ̀
Water-yam patties	ọ̀jọ̀jọ̀	ọ̀jọ̀jọ̀
or =	ọ̀ọ̀jọ̀	ọ̀ọ̀jọ̀
Seller of above	ọlọ́jọ́jọ̀	ọlọ́jọ́jọ̀
Did first	kọ́kọ́	kọ́kọ́
Thigh	kọkọ	kọkọ
Bent into hook-shape	kọkọrọ	kọkọrọ
Divorce court	kọ́ọ̀tùu kọkọ-kọkọ	kọ́ọ̀tùu kọkọ-kọkọ ([side remark])
Husband of another woman	ọkọ ọlọ́kọ	ọkọ ọlọ́kọ
Digestive organs	ọ̀ọlọ̀	ọ̀ọlọ̀
millstone	ọlọ	ọlọ
You used the millstone to grind	o lọlọ	o lọlọ
or =	ọ lọlọ	ọ lọlọ

	Awdjoold	Oldwold
She ground it fine	ọ lɔ̀ọ́ ldúld	ọ lɔ̀ọ́ ldúld (whistle)
Word; matter	ɔ̀rɔ̀	ɔ̀rɔ̀
Roof-corner	ɔ̀ɔ̀ɔ̀rɔ̀	ɔ̀ɔ̀ɔ̀rɔ̀
Chatter-box	ɔ̀ɔ̀rɔ̀ ɔọbóto	ɔ̀ɔ̀rɔ̀ ɔọbóto
Completely, with great care	ọ́-ọ́-ọ́	ọ́-ọ́-ọ́
Church	ọ́ɔ̀ọ̀ɔ̀	ọ́ɔ̀ọ̀ɔ̀
Liquid spurts	ọ̀ɔ̀ɔ̀rɔ̀	ọ̀ɔ̀ɔ̀rɔ̀
Three pence	tọ́rɔ́	tọ́rɔ́
To beg	tọrọ	tọrọ
You begged for three pence	ọ tọrọọ tọ́rɔ́	ọ tọrọọ tọ́rɔ́
He begged 3d	ɔ́ tọrọọ tọ́rɔ́	ɔ́ tọrọọ tọ́rɔ́
You didn't beg 3d	ọ ɔ̀ tọrọọ tọ́rɔ́	ọ ɔ̀ tọrọọ tọ́rɔ́
He didn't beg 3d	kɔ̀ tọrọọ tọ́rɔ́	kɔ̀ tọrọọ tọ́rɔ́
Atọrọ begged 3d	Atọrɔ́ tọ́rɔ́. tọ́rɔ́	Atọrɔ́ tọrọọ tọ́rɔ́ (whistle)
Tɔ̀rɔ́ begged 3d	Tɔ̀rɔ́ tọrọọ tọ́rɔ́	Tɔ̀rɔ́ tọrọọ tọ́rɔ́
What is that man's name please?	Tɔ̀rɔ̀	Tɔ̀rɔ̀
Reverence	ɔ̀wɔ̀	ɔ̀wɔ̀
Reverently	tɔ̀wɔ̀-tɔ̀wɔ̀	tɔ̀wɔ̀-tɔ̀wɔ̀
A crooked stick	igi wɔ̀rɔ̀kɔ̀	igi wɔ̀rɔ̀kɔ̀
or "	igi wɔ́rɔ́kɔ́	igi wɔ́rɔ́kɔ́
You are insubordinate	ọ yɔ̀rɔ̀	ọ yɔ̀rɔ̀
He is insubordinate	ɔ́ yɔ́rɔ́	ɔ́ yɔ́rɔ́
Minnows; fry of fish	yọyọ	yọyọ
Abundantly	yɔ́-yɔ̀-yɔ́	yɔ́-yɔ̀-yɔ́

LESSON IX.

Exercises with the nasal vowel spelled 'an' and 'ọn'. Note that, as in French spelling, the '-n' merely indicates the nasalization of the preceding vowel. There is no phonemic --and often no phonetic-- distinction between 'an' and 'ọn', but there are differences in various parts of Yoruba country as to which is preferred. Here we follow the established orthography (and the allophonic pattern of a widespread usage) in writing 'ọn' after bi-labial consonants and 'an' in other positions. When a consonantal /n/ follows a nasal, we write a double n, e.g. bọnnan. When an oral vowel follows a nasal vowel (e.g. ọ̀gàn:ó) we separate them with a colon. When a syllabic /n/ follows a nasal, we separate them with a hyphen. For double and triple nasal vowels, we write two or three vowel letters, as necessary and put only an 'n' at the end to show that they are nasalized. Thus: ọ̀gbẹ̀ẹ̀ọ́n. After /m/ and /n/ the vowels /ẹ/, /i/, /ọ/, and /n/ are nasalized automatically. It is therefore not necessary to write an /n/ after them.

	Àwùjọọlá	Olúwọlé
Compulsion	dan-dan	dan-dan
However! After all!	dan-dan ǹdan-dan nńà	dan-dan ǹdan-dan nńà (whistle)
Ribs	fánránhà	fánránhà
He knows it	ó mọ̀ọ́ ọn	ó mọ̀ọ́ ọn
He knows you	ó mọ̀ ọ́	ó mọ̀ ọ́
In a heap	gàngànràngàn	gàngànràngàn
He put them all in a heap	ó kó wọn sílẹ̀ gàngànràngàn	ó kó wọn sílẹ̀ gàngànràngàn. (whistle)
A projecting piece of wood.	igi ganganran	igi ganganran
Quickly	kán-kán	kán-kán
Nail it quickly	kàn án kán-kán	kàn án kán-kán
He didn't nail it quickly	kò kàn án kán-kán	kò kàn án kán-kán
The albizzia plant	bọnna—bọ́nnà	bọnna—bọ́nnà
It is shiny	ó ń dán	ó ń dán

	Àwùjoolá	Olúwolé
It is very shiny, glossy	ó ń dán mọ̀nọ̀-mọ̀nọ̀	ó ń dán mọ̀nọ̀-mọ̀nọ̀
False accusation	ìfọ̀ràmmọ́	ìfọ̀ràmmọ́
He caught	ó gán	ó gán
They caught	wọ́n gán	wọ́n gán
He caught it	ó gá an	ó gá 'an
He caught them	ó gán wọn	ó gán wọn
They caught them	wọ́n gán wọn	wọ́n gán wọn
He caught it precisely, it fell right into his hands	ó guan gaan	ó gaan gaan
or =	ó gann gan-gan	ó gaan gan-gan
Bristly	gànràn-gànràn	gànràn-gànràn
A kind of drum	ìlùu gángan	ìlùu gángan
Cawing of crows	hàan-hàan-hàan	hàan-hàan-hàan
Very hot	haan-haan-haan	haan-haan-haan
Guidance	ìfọ̀nàhàn	ìfọ̀nàhàn [note that /n/ between vowels does not nasalize the preceding vowel.]
He knows how to guide me	ó mọ̀ mí fọ̀nàhàn	ó mọ̀ mí fọ̀nàhàn
Massive and disorderly	jángan-jàngan	jángan-jàngan
Quickly	kán-kán	kán-kán
Lightning	mọ̀nà-mọ́nà	mọ̀nà-mọ́nà
Mother, mama	mọ̀mọ́	mọ̀mọ́
Brightly	mọ̀nà-mọ̀nà	mọ̀nà-mọ̀nà
Python	mọ́ná-mọ́ná	mọ́ná-mọ́ná
He is behaving badly	ó ń ṣe mọ́na-mọ̀na	ó ń ṣe mọ́na-mọ̀na
Protruding (eyes) (abusive)	ràngàndàn	ràngàndàn
Carelessly	rándan-ràndan	rándan-ràndan
He looks pale	ó rí ràndán-ràndán	ó rí ràndán-ràndán (whistle)
Sweet	sán-sán	sán-sán
It smells sweet	ó ń ta sán-sán	ó ń ta sán-sán

	Àwùjoolá	Olúwolé
Talk straight	sọ̀rọ̀ sàán-sàán	sọ̀rọ̀ sàán-sàán
Firmly, straight	ṣan-ṣan	ṣan-ṣan
Savoury	ṣán-ṣán	ṣán-ṣán
This food smells good	o-ń-jẹ̀ yí ta ṣán-ṣán	o-ń-jẹ̀ yí ta ṣán-ṣán
Crookery	àwo tán-ń-ganran	àwo tán-ń-ganran
Ringworm	tanmọna	tanmọna
Benin mahogany	ọ̀gànó	ọ̀gànó
or =	àgànó	àgànó
(man's name)	Akànó	Akànó

The vowel /ɛ̃/ spelled ẹn, is occasionally heard, although it is mainly characteristic of the Lagos dialect.

that thing	lyẹn	lyẹn
that child	ọmọ̀ yẹn	ọmọ̀ yẹn
or =	ọmọ̀ nẹ́ẹ̀	ọmọ̀ nẹ́ẹ̀
if his brother happened to come	bẹ́ẹ̀gbẹ́ẹ̀ń bá wá [< bí ẹ̀gbọ́n-ẹ̀ < ẹ̀gbọ́n rẹ̀]	bẹ́ẹ̀gbẹ́ẹ̀ń bá wá
her coconut	àgbẹẹ̀n	àgbẹẹ̀n [< àgbọn ẹ̀ < àgbọ̀n rẹ̀]
her coconut is in her basket	àgbẹẹ̀n ń bẹ lágbẹẹ̀n	àgbẹẹ̀n ń bẹ lágbẹẹ̀n
or =	àgbẹẹ̀ń wà lágbẹẹ̀n [< ní agbọ̀n ẹ̀ < ní agbọ̀n rẹ̀]	àgbẹẹ̀ń wà lágbẹẹ̀n

LESSON X

Exercises with the nasalized vowel /ĩ/, spelled 'in'. As with the other Yoruba nasal vowels, the '-n' merely indicates the nasalization of the preceding vowel. When a consonantal or syllabic /n/ follows, it is separated by a colon or a hyphen, respectively.

	Àwùjoọkà	Olúwọlọ́
Tidiness	ojú fín-fín	ojú fín-fín
He is scrupulously clean	ó mọ́ fíní-fíní	ó mọ́ fíní-fíní
or =	ó mọ́ kíní-kíní	ó mọ́ kíní-kíní
or =	ó mọ́ nigín-nigín	ó mọ́ nigín-nigín
He doesn't know it at all	kò mọ̀ ọ́n fírín-fírín	kò mọ̀ ọ́ fírín-fírín
He doesn't know you at all	kò mọ̀ ọ́ fínrín-fínrín	kò mọ̀ ọ́ fínrín-fínrín.
I want to know all about it there is to know	mo fẹ́ẹ́ rí fíìn ìdí kókò	mo fẹ́ẹ́ rí fíìn ìdí kọ́kọ̀ (whistle)
A tiny bit	gíín-gín	gíín-gín
In an orderly manner	gíní-gíní	gíní-gíní
A clean orderly	nigín-nigín	nigín-nigín
Far	jìnnà	jìnnà
Cooked, done	jiinná	jiinna
Trembling	jìnjìn	jìnjìn
or =	jìnnì—jìnnì	jìnnì—jìnnì
A little	kíín-kín	kíín-kín
or =	kín-kínní	kín-kínní
Thing	kinní	kinní
The things	àwọọn kinní	àwọọn kinní (whistle)
We met face to face	ojúuwá ṣe mọ́rin kìnrín	ojúuwá ṣe mọ́rin kìnrín (whistle)
It is very wet with oil	ó rin ṣìnkìn	ó rin ṣìnkìn
We are resting	a ń sinmi	a ń sinmi
It is very sweet	ó dùn sìín-sìín	ó dùn sìín-sìín
or =	ó dùn ṣíín-ṣíín	ó dùn ṣíín-ṣíín

	Àwùjọọlá	Olúwọlé
It was(a) grand (occasion)	ó nìrìngìndìn	ó nìrìngìndìn
It wasn't much of a party	kò nìnrìngìndìn	kò nìnrìngìndìn
It is very fat	ó ń ṣọ̀rá ṣìnkìn	ó ń ṣọ̀rá sìnkìn
or =	ó ń ṣọ̀rá ṣììn	ó ń ọṣọ̀rá ṣììn
Firmly or steadfast	ṣin-ṣin	ṣin-ṣin
He stood firm	ó dúró ṣin-ṣin	ó dúró ṣin-ṣin
Thin, slender	tínrínrín	tínrínrín
or =	tíínrín	tíínrín (tíín is also heard)
He scorns me	ó fojú tínríìn mi	ó fojú tínríìn mi (whistle)
Type of bird	tíín-tíín	tíín-tíín

LESSON XI

Exercises with the nasalized vowel /ũ/ spelled 'un'. Same spelling rules as with the other nasal vowels.

He gave me a gift	ó bùn mi lọ́bùn	ó bùn mi lọ́bùn Whistle [] (N.B. unusual tone on 'mi')
White	funfun	funfun
White cloth	aṣọ funfun	aṣọ funfun
He blew his nose	ó funkun	ó funkun
New	tuntún	tuntun t'' t'tun
or =	titun	titun
Type of drum	dùndún	dùndún
A new dundún drúm	dùndún tuntun	dùndún tutun (whistle)
He gave it to me to drink	ó fún mi mu	ó fún mi mu (this also can mean 'he gave it to me to suck')
He sucked it	ó fún un mu	ó fún un mu

	Àwùjoolé	Minter	Olúwolé
Vulture	igún	(same)	igún
or =	gúnnugún	"	gúnnugún
Bone	egun	"	egun
or =	egigun	"	egigun
or =	egungun	"	egungun
Mask	egúngún	"	egúngún
or =	eégún	"	eégún
Darkness	ðkùnkùn	"	ðkùnkùn
Murmuring sound	kíkùn hùnnù-hùnnù	"	kíkùn hùnnù-hùnnù
Who is murmuring in the dark?	ta ló ń kùn hùnnù-hùnnù lókùnkùn?		ta ló ń kùn hùnnù-hùnnù
He made me happy	ó mí ni nínú dùn	"	ó mí ni nínú dùn
Happiness	inú dídùn	"	inú dídùn
Tiger nut	ìnnùmù	"	ìnnùmù
A heavy, unwise drinker	onínmukúmu	"	onínmukúmu (Note that 'ku-' is not nasalized.)
Palm-wine is what he drank	ọmu ló mu	"	ọmu ló mu
Palm-wine is what I (know how to) drink	ọmun ni no nǹ mu	"	ọmun ni no nǹ mu (whistle [ ])
Wholeheartedly	tinú-tinú	"	tinú-tinú
Stubborn person	olórí kunkun	"	olórí kunkun
Two are what I gave him	méjì ni no mú fún un	"	méjì ni no mú fún un
An herbal medicine	àgúnmu	"	àgúnmu
Warrior	jagun-jagun	"	jagun-jagun
It is shattered, pulverized	ó rún wómú-wómú	"	ó rún wómú-wómú
He shattered it	ó rún un wómú-wómú	"	ó rún un wómú-wómú
Sleeping-sickness	ibà sunrun-sunrun	"	ibà sunrun-sunrun
That thing	kinnú 'un	"	kinnú 'un
Lion	kìnnìún	"	kìnnìún

LESSON XII

Exercises in the contrasts between /b/ and the double-occlusive, oral-implosive, compound consonants /gb/ and /kp/. Note that since there is no /p/ in Yoruba, /kp/ is spelled 'p' in the standard orthography. In most varieties of Yoruba, /kp/ and /gb/ are produced by closing the back of the tongue against the soft palate or velum at the same time that the lips are closed. The tongue is lowered, producing a slight lowering of the air-pressure inside the mouth. The 'k' and the 'p' are then released simultaneously, and there is a rush of air from the throat into the mouth at the same time that air rushes in through the lips, to produce the peculiar quality of this consonant. /gb/ differs from /kp/ mainly in that it is voiced.

A

Exercises with /kp/

	Àwùjọọlá	Olấwọlé
A hill in Ibadan	Màpó	Màpó
or -	Mòpó	Mòpó
The port of Lagos	Àpápá	Àpápá
Street, road	òpópó	òpópó
Field	pápá	pápá
Especially	pàápàá	pàápàá
We all combined	gbogboowá papò	gbogbowá papò (whistle)
Thoroughly	pátá-pátá	pátá-pátá
Many	òpòlọpò	òpòlọpò
Red	pupa	pupa
Red pawpaw	ìbọ́pẹ pupa	ìbọ́pẹ pupa
Ripe pawpaw	ìbọ́pẹ pípọ́n	ìbọ́pẹ pípọ́n
Popo shelled many red peanuts	Pọ̀pó pa òpà pupa púpò	Pópó pa òpà pupa púpò

/b/, /ɡb/, and /kp/ contrasted

	Ìwɔ̀jɔ́ɔlá	Olúwɔlé
He met, overtook me	ó bé mi	ó bé mi
He slapped me	ó ɡbé mi lɛ́tí	ó ɡbé mi létí
It frightened me	ó pé mi lɛ́yà	ó pé mi léyà
He cut it off	ó bɛ́ ọ	ó bɛ́ ọ
He carved it, dug it.	ó ɡbɛ́ ọ	ó ɡbɛ́ ọ
He was late, or delayed	ó pɛ́ ọ	ó pɛ́ ọ
He is well	ó ń bɛ	ó ń bɛ
It is drying	ó ŋ́ ɡbɛ	ó ŋ́ ɡbɛ [ŋ simultaneous, to match /ɡb/ and /kp/]
He is avoiding it	ó ń pɛ sílẹ̀	ó ń pɛ sílẹ̀
Nearness	ẹ̀bé	ẹ̀bé
The Abeokuta people	Ẹ̀ɡbé	Ẹ̀ɡbé
Peanuts, ground-nuts are plentiful	ẹ̀pé pɔ̀ pùpɔ̀	ẹ̀pé pɔ̀ púpɔ̀
There is much ẹ̀bà	ẹ̀bé pɔ̀	ẹ̀bé pɔ̀
There are many Ẹ̀ɡbé	Ẹ̀ɡbé pɔ̀	Ẹ̀ɡbé pɔ̀
A yam preparation	ẹ̀bɛ	ẹ̀bɛ
Old, dry foodstuffs	ẹ̀ɡbɛ	ẹ̀ɡbɛ
Town east of Lagos	Ẹ̀pé	Ẹ̀pé
Very (sour)	bɔ́bɔ́	bɔ́bɔ́
All	ɡbɔɡbɔ	ɡbɔɡbɔ
Road	pɔ́pɔ́	pɔ́pɔ́
Every road	gbogbɔɔ pɔ́pɔ́	gbogboo pɔ́pɔ́
They are all very sour	ɡbɔɡboowọ́n kan bɔ́bɔ́	ɡbɔɡboowọ́n kan bɔ́bɔ́
Act of pushing	ɨbɨ	ɨbì
Gale at sea	ɨɡbɨ	ɨɡbì
He is hopping	ó ń fɔ̀ pirípirí	ó ń fɔ̀ pirípirí
He is hopping about in a lively manner	ó ń fɔ̀ (pípípí) pírí pírí pírí (píí píí píí)	ó ń fɔ̀ píí pìì píí

	Àwùjoolá	Oludwolé
He is jumping heavily	ó ń bọ́ pìì pìì pìì	ó ń bọ́ pìì pìì pìì
Unripe palm-kernel	àbọ̀n	àbọ̀n
Chin	àgbọ̀n	àgbọ̀n
Fruit of wild mango	àràpọ̀n	àràpọ̀n
A Lagos Market	Ọ̀bùn Èkó	Ọ̀bùn Èkó
Pineapple	ọ̀gbùn Èèbó	ọ̀gbùn Èèbó
The toad's brain is small	ọpọ̀lọ ọ̀pọ̀lọ́ kéré	ọpọ̀lọ ọ̀pọ̀lọ́ kéré
He said it was the old dog which barked	ó pàjá tó gbó ló gbó	ó pàjá tó gbó ló gbó
Tell me if he heard him barking a lot	wí fún mi bó gbọ́ pé gbó púpọ̀	wí fún mi bó gbọ́ pé gbó púpọ̀
I heard that it fell	mo gbọ́ pé bọ́ sílẹ̀	mo gbọ́ pé bọ́ sílẹ̀

LESSON XIII

The Comparison of nasalized and un-nasalized consonant allophones. [r] vs [r̃] (spelled 'ṙ'); [w] vs [w̃] (spelled 'w'); [y] vs [ỹ] (spelled 'ẏ').

The consonants /ṙ/, /w/, and /ẏ/, become nasalized before nasal vowels. Since this is usually quite automatic, there is no need to mark the nasalized allophones in any special way, and except in this exercise it will not be done.

	Àwùjoolá	Oludwolé
He saw	ó rí	ó rí
He laughed	ó rín	ó rín
I saw him laugh (poetic)	mo rí pé rín	mo ri pé rín
He drowned	ó rì	ó rì
He walked	ó rìn	ó rìn
He crawled	ó rá	ó rá
He pushed aside	ó rọ́	ó rọ́
He sent; sewed	ó rán	ó rán
It sprouted	ó rú	ó rú
He chewed	ó rún	ó rún
It boiled over	ó ru	ó ru

	Awdjoolá	Oluwolé
He perished	ó rún	ó run
He carried	ó rù	ó rù
It smells, emits an odour	ó rùn	ó rùn
It is crooked	ó wọ́	ó wọ́
It is expensive, rare	ó wọ́n	ó wọ́n
They are rare, or dear	wọ́n wọ́n	wọ́n wọ́n
They are crooked	wọ́n wọ́	wọ́n wọ́
He entered	ó wọ̀	ó wọ̀
He measured	ó wọ̀n	ó wọ̀n
A hook	ìwọ̀	ìwọ̀
The measuring, the weight of a thing	ìwọ̀n	ìwọ̀n
He said	ó wí	ó wí
He borrowed; lent	ó wín	ó wín
He picked it up suddenly	ó fọ̀n ọ́n wírì	ó fọ̀n ọ́n wírì [really wí^rì]
He carried it for a bit	ó fọ̀n ọ́n wínrìn	ó fọ̀n ọ́n wínrìn
I endangered that cloth (put it in a place where it would be damaged)	no wuṣọ́ nnà léwu	no wuṣọ́ nnà léwu
I wove that cloth into clothing	no wunṣọ́ nnà lọ́wù	no wunṣọ́ nnà lọ́wù
It is ready	ó yá	ó yá
He yawned	ó yán	ó yán
It overflowed	ó ya	ó ya
He walked about	ó yan	ó yan
He turned	ó yà	ó yà
He chose; or dismounted	ó yàn	ó yàn
He turned in this direction	ó yí síbí	ó yí síbí
He wrinkled his nose (in disbelief at my statement)	ó yínnú sí mi	ó yínnú sí mi
It is tough	ó yi	ó yi

	Àwùjọọlé	Ọlúwọlé
He interrogated me for a long time	ó yin mí títí	ó yin mí títí
That child is worthy	ọmọ̀ yọ́n yọ	ọmọ̀ yọ́n yọ

LESSON XIV

Exercises with tones, including gliding tones.

I know my danger, am aware of it	no mọ̀ ẁuǹ ni		no mọ ẁuǹ ni	
I know Mr. Eẃuní	no mọ Eẃuní		no mọ Eẃuní	
I was in danger today	ewí wu ní lónìí		ewí wu ní lónìí	
or =	e ú u ní lónìí		e ú u ní lónìí	
I rested	no sinni	We rested	a sinni	all are repeated
you rested	o sinni	you (pl) rested	ọ sinni	
he rested	ó sinni	they rested	wọ́n sinni	
I did not rest	n kò sinni		n kò sinni	
or =	n ò sinni		n ò sinni	
or =	n ǹ sinni		n ǹ sinni	
You did not rest	o kò sinni		ò kò sinni	
or =	o ò sinni		o ò sinni (whistle)	
He did not rest	kò sinni		kò sinni	
We did not rest	a kò sinni		a kò sinni	
or =	a ò sinni		a ò sinni	
or =	a ǹ sinni		a ǹ sinni	
You (pl) did not rest	ọ kò sinni		ọ kò sinni	
or =	ọ ò sinni		ọ ò sinni	
or =	ọ ǹ sinni		ọ ǹ sinni	
They did not rest	wọn kò sinni		wọn kò sinni	
or =	wọn ò sinni		wọn ò sinni	
I rested	òní sinni		òní sinni (whistle).	
You rested	ìwọ́ sinni		ìwọ́ sinni	
He rested	òún sinni		òún sinni	
We rested	àwá sinni		àwá sinni	
You (pl) rested	ẹ̀yín sinni		ẹ̀yín sinni	
They rested	àwọ́n sinni		àwọ́n sinni	

There is an English intonation pattern which often prevents students from correctly answering the teacher's question. This is the rising question-intonation, where a yes-or-no answer is expected. Thus if the teacher asks the student to pronounce the name of the city of Ibadan, the student often answers hesitantly, "Ibadan?" [Ìbàdán], implying "Am I saying it right?" In the very act of asking this question, he of course answers wrongly, since the correct answer is Ìbàdàn. The student can express his questioning hesitation by ending his question with bí, with nii, or by prefixing the question with ṣé and ending with ni.

Teacher: Pronounce the name of this city.
Student: Ìbàdàn bí? ("Is [Ìbàdàn] correct?)
Teacher: Bẹ́ẹ̀ ni. ("Yes")

The Student might have said: Ìbàdàn nii? or ṣé Ìbàdàn ni?

Notice how in the following, the English question intonation will change number (1) to number (2) and number (2) to number (3).

Hook	ìwọ̀	ìwọ̀
You	ìwọ	ìwọ
Navel	ìwọ́	ìwọ́

Teacher: "What is the word for "hook"?
Student: (hesitantly): Ìwọ̀ bí?
Teacher: Bẹ́ẹ̀ ni. Yes. What is the word for "you"?
Student: (hesitantly): Ìwọ bí?
Teacher: Bẹ́ẹ̀ ni. Yes. What is the word for "navel"?
Student: (hesitantly): Ìwọ́ nii?
Teacher: Bẹ́ẹ̀ ni. Yes. E sọ̀rọ̀ dáadáa púpọ̀! ("yes, you have spoken very well)

(Notice the effect of a high tone on a following low.)

I walked in the rain	mo rìn tòjò-tòjò	mo rìn tòjò-tòjò
You walked in the rain	o rìn tòjò-tòjò	o rìn tòjò-tòjò
He walked in the rain	ó ríìn tòjò-tòjò	ó ríìn tòjò-tòjò
We walked in the rain	a rìn tòjò-tòjò	a rìn tòjò-tòjò
You (pl) walked in the rain	ẹ rìn tòjò-tòjò	ẹ rìn tòjò-tòjò
They walked in the rain	wọ́n ríìn tòjò-tòjò	wọ́n ríìn tòjò-tòjò
I walked fearfully	mo rìn tojo-tojo	mo rìn tojo-tojo [N.B. the drop in level after the low tone]
You walked fearfully	o rìn tojo-tojo	o rìn tojo-tojo
He walked fearfully	ó rìn tojo-tojo	ó rìn tojo-tojo.

	Àwùjọọlá	Olúwọlé
we walked fearfully	a rìn tojo-tojo	a rìn tojo-tojo
you (pl) walked fearfully	ẹ rìn tojo-tojo	ẹ rìn tojo-tojo
they walked fearfully	wọ́n rìn tojo-tojo	wọ́n rìn tojo-tojo
We strive to be saved	a làkàkà láti là	a làkàkà láti là
you strive to be saved	o làkàkà láti là	o làkàkà láti là
he strives to be saved	ó láàkàkà láti là	ó láàkàkà láti là
I strive to be saved	èmí lákàkà làti là	èmí lákàkà láti là
you strive to be saved	ìwọ́ lákàkà láti là	ìwọ́ lákàkà láti là
you do not strive to be saved	ìwọ kò làkàkà láti là	ìwọ kò làkàkà láti là.
Our bodies	araawa	araawa
He is one of us	araawa ni	araawa ni
our bodies are in good condition	araawá le kooroko	araawá le kooroko
Our bodies are not in good condition	araawa ò le kooroko	araawa ò le kooroko
Fetish priest	babaláwo	babaláwo
The priest's body is strong and healthy	araa babaláwoó le kooroko	araa babaláwoó le kooroko
The priest's body is not strong	araa babaláwo ò le kooroko	araa babaláwo ò le kooroko [N.B. drop in general tone level after ò]
He gossiped about me	ó polọ̀ñgọ̀ọ̀ mi	ó polọ̀ñgọ̀ọ̀ mi
He gossiped about you	ó polọ̀ñgọ̀ọ̀ rẹ	ó polọ̀ñgọ̀ọ̀ rẹ
He gossiped about her	ó polọ̀ñgọọ rẹ̀	ó polọ̀ñgọọ rẹ̀
He gossiped about us	ó polọ̀ñgọọ wa	ó polọ̀ñgọọ wa
He gossiped about you (pl)	ó polọ̀ñgọọ yín	ó polọ̀ñgọọ yin
He gossiped about them	ó polọ̀ñgọọ wọn	ó polọ̀ñgọọ wọn
Child	ọmọ	ọmọ
A small child	ọmọdé	ọmọdé
A baby has been born, a child has come	ọmọ́ dé	ọmọ́ dé
The child has come	ọmọdé dé	ọmọdé dé
That hunch-backed child is very wise	ọlọgbọ́n labukẹ́ ọmọdé náà	ọlọgbọ́n labukẹ́ ọmọdé náà.

In Yoruba a high tone following a low becomes a rising glide. Similarly, a low tone after a high becomes a falling glide. The more emphatic the word or words, the closer is the onset of the glide to the opposite end of the tone-scale. When there is a sequence of alternating highs and lows, this produces a very characteristic pattern in many Yoruba sentences.

	Àwùjọọlá	Olúwọlé	
Influenza	lùkúlùkú	lùkúlùkú	
Yoruba city	ọgbómọ̀ṣọ́	ọgbómọ̀ṣọ́	
O. does not depend on the (edible) m- caterpillar	ọgbómọ̀ṣọ́ kò gbẹ́kẹ̀lé mọ̀ní-mọ̀ní	ọgbómọ̀ṣọ́ kò gbẹ́kẹ̀lé mọ̀ní-mọ̀ní	
When he called me	nígbà tó pè mí	nígbà tó pè mí	

The English speaker must make a deliberate and slightly stressed down-glide in short utterances, lest he seem to start his down-glide on the first syllable. Say ó dun, not ǒ dún; ó fẹ́ sílẹ̀, not sílẹ̀.

Do you know?	o mọ̀ bí	o mọ̀ bí	[Say, "o mọ̀ bí" not "o,mọ̀ọ bí"]
Money is plentiful	owó pọ̀	owó pọ̀	[say "owó pọ̀ọ̀," not "owóo pọ̀"]

LESSON XV

Nasal Syllabic Consonants

Yoruba makes much use of nasal syllabics, which are nasal consonants which serve as complete syllables and thus bear tone. Strictly speaking, there is only one nasal consonant in Yoruba, and it is /m/. Although we are accustomed to writing 'n' in the ordinary spelling of words such as ọ̀nà, 'road', it can be shown that [n] and [l] are related to each other in that [l] occurs only before oral vowels and [n] occurs only before nasal vowels. They are further related in that these sounds interchange in the same word, depending on what follows, thus the various verbs NĪ (see page 41) . all have [l-] before oral vowels.

Thus ọ̀mi ni mo wá it is I who came, but ọ̀un lọ́ wá it is he who came; and ẹ̀ni, "person", ẹlọ̀mírọ̀n, "a different person".) Since there are seven oral vowels and only four nasal vowels, we may consider [l] the basic form of the sound (phoneme) and [n] as the form which the sound takes before nasal vowels. Since everyone is accustomed to it,

we may continue to write 'n' in words like ọ̀nà, road, rather than the technically more consistent ọ̀là̰. But [n] does not have the same status as /m/. It is not a phoneme in its own right.

The syllabic nasal /M/ always changes its form to correspond to sound that follows it. Thus we find [m̩] before /b/, [ɱ̩] before /f/, [n] before /t/, /d/, /s/, and /n/, [ɲ̩] before /y/ and /ʒ/ [spelled "j"], [ŋ̩] before /k/, /g/, /w/, /h/ and the particles "ǹ" (future) and 'ò' (negative), and [ŋ͡m̩] before /gb/ and /kp/.

In these exercises the nasal syllabic is separated by hyphens for clarity. In the official orthography the rule is now laid down that the nasal syllabic must always bear a tone mark. (Abraham's device for showing long nasal vowels ("gān") is explicitly rejected. I write this as "gaan".)

Well!	ḥjɛ́	ḥjɛ́	[ɲ̩ʒɛ́]

The English-speaking person who finds this initial sound difficult may practice saying the English phrase, "in time", "in time", and then say it a little more rapidly, "n times", "n time." "Will they do it n time?"

	Awùjọ ọlɛ́	Olúwọlé
Well has he ever given me any money?	ḥjɔ́ fún mi lówó rárá	ḥjɔ́ fún mi lówó rárá
Where is? What about?	ńkọ́	ńkọ́
How is your family?	ilé ńkọ́?	ilé ńkọ́?
Well, what about you?	ḥjɛ́ ìwọ ńkọ́	ḥjɛ́ ìwọ ńkọ́ (whistle)
(interrogative final particle)	ñdan	ñdan
Is it yam?	iṣu ni ñdan	iṣu ni ñdan

	Awujoola	Oluwole
Monitor; to be big	hà-ṅ-tà	hà-ṅ-tà
It is big	ó hà-ṅ-tà	ó hà-ṅ-tà
Sausage tree	pá-ń-dọ̀rọ̀	pá-ń-dọ̀rọ̀
A lime	òro-m̀-bó	òro-ṅ-bó
I am coming	mò ḿ bọ̀	mò ḿ bọ̀
I was sleeping	Mò ń sùn	mò ń sùn
I was giving him money	mò ń fi fún un lówó	mò ń fi fún un lówó
I am going	mò ń lọ	mò ń lọ
Askew	ìbú-m̀-bú	ìbú-ṅ-bú
Praying mantis	alá-m̀-paara	alá-ṅ-paara [alá-ŋm̀-paara] (whistle)
Thumb	àtà-m̀-pààkò	àtà-ṅ-pààkò [-ŋm-]
Something	n-ṅ-kan	n-ṅ-kan (whistle)
I shall come	n ó ˋwá	n ó ˋwá [ŋ]
or =	n ń ˋwá	n ń ˋwá
I did not come	n kò wá	n kò wá
or =	n ò wá	n ò wá [ŋ]
or =	n ṅ wá	n ṅ wá
He said he was coming	ó lóˋun ḿ bọ̀ [note the assimilated low tone.]	ó lóˋun ḿ bọ̀
Food	o-ń-jọ	o-ń-jọ (oúnjọ is also heard)
I don't go to Ibadan	n kì ń lọ sí Ìbàdàn	n kì ń lọ sí Ìbàdàn
Who called me?	ta ḿ pè mí.	ta ḿ pè mí [ŋm] from ta ni ó pè mí (see p. 44.)
Some personal names:	Bí-ñ-délé	Bá-ñ-délé
	Bá-ñ-kọ́lé	Bá-ñ-kọ́lé
	Bá-ñ-dúró	Bá-ñ-dúró
	Bá-ñ-jókòó	Bá-ñ-jókòó
	Olú-ñ-ládé	Olú-ñ-ládé
	Ṣóyí-ñ-ká	Ṣóyí-ñ-ká
	Láyí-ñ-ká	Láyí-ñ-ká
	Láfi-ń-hàn	Láfi-ń-hàn [ŋ](from ọlá ˋ fi mí hàn 'Honour revealed me)

LESSON XVI

Tone exercises

In the following, we are give the pronunciations of several sentences showing tone combinations that result in tone shifts of various kinds. First the future tense of a high-tone verb and a low-tone verb with pronoun objects.

	Olúwọlé	Àwùjọlá	
I will see you	èmi ó rí ọ̄ or èmi ó rí ọ̀	èmi ó rí ọ̄	[N.B.: The è- is an isolated low tone at the beginning of a phrase and is realized as a lowered mid: ē. It is actually a bit higher than the ọ̄ at the end. The ri is a tone-compromise form for rìí, which is also possible]

[In these exercises, a closer tone transcription is used than is necessary - or even correct - in ordinary writing]

you will see me	ìwọ ó rìí mī	ìwọ ó ri mī
he will see her	ōun ó rīī	ōun ó rīī
you will see us	īwọ ó rìí wā	īwọ ó rìí wā
I will see you (pl)	ēmi ó rīī yin	ēmi ó rīì yīn
you will see them	īwọ ó rii wọ̄n	īwọ ó ri wọ̄n
I will see you	ēmi ó ri ọ̄	ēmi ó ri ọ̄
you will see me	īwọ ó ri mī	īwọ ó ri mī

Now we will use a different verb, wò, to look at.

			(tonemically)
I will look at you	ēmi ó wóò ò ọ̄	ēmi ó wōò ò ọ̄	/èmi ó wò ó/
You will look at me	īwọ ó wóò mìí	īwọ ó wōò mìī	/ìwọ ó wò mí/
You will look at her	īwọ ó wò ó	īwọ ó wōò ō	/ìwọ ó wò ó/)

Mid-tone and high-tone verbs have characteristic tone transformations when they have a pronoun object in the third person singular. Thus - ó rí i, "he saw it," may become ó rii and even ó ri. Similarly, ó ṣe ó. "he did it", may become ó ṣeé and ó ṣé. HH

The following forms and sets of forms show that when a high-tone precedes two or more low-tones, one of the low tones is raised and may be realized as a falling glide or even as a high tone, in rapid, emphatic speech. Such a phonemic low tone may be marked with an "x" to show that its phonetic realization is variable.

	Olúwọlé	Àwùjọọlá	
How do we say, "He opened the door?"	ó ṣílẹ̀̌kùn	ó ṣílẹ̀̌kùn	
	whistled [´´´´´]	ó ṣílẹ́ẹ̀̀kùn	[ṣí ilẹ̀kùn]
Now will you give me the name, "The king of Ibadan"?			
	OlúBa̋dàn	OlúBa̋dàn	[` ` ` ` `]
Goodbye, au revoir!	ó dáb̋ọ̀ o!	ó dáb̋ọ̀ o!	[di àbọ̀]
I went up	mo gòkè	mo gòkè	
You went up	o gòkè	o gòkè	
he went up	ó g̋òkè	ó g̋òkè	
we went up	a gòkè	a gòkè	
you (pl) went up	ẹ gòkè	ẹ gòkè	
they went up	wọ́n g̋òkè	wọ́n g̋òkè	

Now let's use the long pronouns.

I went up	èmí g̋òkè	èmí g̋òkè	
you went up	ìwọ́ g̋òkè	ìwọ́ g̋òkè	
he went up	òún g̋òkè	òún g̋òkè	
we went up	àwá g̋òkè	àwá g̋òkè	
you (pl) went up	ẹ̀yín g̋òkè	ẹ̀yín g̋òkè	
they went up	àwọ́n g̋òkè	àwọ́n g̋òkè	45

Note that yó, or yíó, future, and má, negative raise the first of two low tones, despite the low tone that follows both of these forms in other contexts.

	Olúwolé	Àwùjoolá	
He will go up	yíó gǒkè	yíó gǒkè	[yó]
He did not go up	kò gòkè	kò gòkè	
He will not go up	kò níí gǒkè	kò níí gǒkè	
the work of a person	isé ènìyàn	isé ènìyàn	
respect for the elders	olá àgbà	olá àgbà	
my mother's friend	òré ìyáà mi	òré ìyáà mi	
he has read	ó ti kàwé	ó ti kàwé	
he read	ó kàwé	ó kàwé	
tàbí	[ó kâwě]	[ó kâwě]	
don't read	má kàwé	má kàwé	
he will read the book	yíó kàwé	yíó kàwé	[kâwě]
he explained	ó túmò	ó túmò	
he did not explain	kò túmò	kò túmò	

When a low tone has been elided, it often leaves its effect on the next tone. It may be written in various ways: jáde̅, já.de, or já`de; yó.wá, yó `wá, or yó wàá, "he will come."

	Olúwolé	Àwùjoolá	
don't explain	má `túmò	máà túmò	
he will explain	yíó `túmò	yíó `túmò	
he took care of it	yíó `tójúu rè	yíó `tójúu rè	[perhaps tojú with a compromise mid-tone]
don't take care of it	má `tójúu rè	má `tójúu rè	
he didn't take care of it.	kò tójúu rè	kò tójúu rè	
you are taking care of it	ò ń tójúu rè	ò ń tójúu rè	
you will not take care of it	o kò níí tójúu rè	o kò níí tojúu rè	
he went out	ó já`de	ó já`de	He

he goes out tomorrow	ó ń jádē̱ lọ́la já`de	ó ń já`de lọ́la [í í jádē̱ lọlā̄]	[tonetically ó ń jádē̱ lọlā̄] (habitual - tomorrow is his regular day for going out)
he eats tomorrow, breaks his fast tomorrow	íí jọun lọ́la	íí jọun lọ́lā̄	[N.B. downdrift]
(whistle it please)			
he goes out tomorrow	í í já`de lọ́la	í í já`de lọ`la	(whistle)
Trade is what he did	òwò ló ṣe	òwò ló ṣe	
you traded	o ṣòwò	o ṣòwò	
I traded	mo ṣòwò	mo ṣòwò	
he will trade	yíó ṣ̌̄wò	yíó ṣ̌̄wò	
he traded	ó ṣ̌̄wò	ó ṣ̌̄wò	
don't trade	má ṣ̌̄wò	má ṣ̌̄wò	
he didn't trade	kò ṣòwò	kò ṣòwò	
he will trade	yíó ṣ̌̄wò	yíó ṣ̌̄wò	
he will not trade	kò níí ṣ̌̄wò	kò níí ṣ̌̄wò	
it is certain	ó dájú	ó dájú	
it is not certain	kò dájú	kò dájú	[N.B. up-glide on dá-, which may become compromise mid-tone]
it will be certain	yíó `dájú	yíó dàājú	[yíó dàajú]
it will not be certain	kò níí dájú	kò níí dájú	[kò nīī dájú]

Exercises on the words NI

Here we have a few sentences using the various words or verbs NI in Yoruba. Here we have 'ni' meaning "to be".

	Olúwolé	Àwùjoolá
she is my wife	ayaà mi ni	ayaà mi ni
tàbí	obìnrìin mi ni	obìnrìin mi ni

47 48

	Olúwọlé	Àwùjọọlá
tàbí	ìyàwóò mi ni	ìyàwóò mi ni
tàbí	ayaà mi ló jẹ́	ayaà mi ló jẹ́
tàbí	ayaà mi níí ṣe	ayaà mi níí ṣe
She is Àìná	Àìná ló jẹ́	Àìná ló jẹ́
Yes, thus it is	bẹ́ẹ̀ ni	bẹ́ẹ̀ ni
Is it so?	bẹ́ẹ̀ ni?	bẹ́ẹ̀ ni?
tàbí	bẹ́ẹ̀ ni bí?	bẹ́ẹ̀ ni bí?
I wonder if it is so	bẹ́ẹ̀ ha ni bí?	bẹ́ẹ̀ ha ni bí?
That is how matters stand	bẹ́ẹ̀ nìì	bẹ́ẹ̀ nìì
Is this his horse?	tirẹ̀ lẹṣiìn yi bí?	tirẹ̀ lẹṣiìn yi bí?
Is it his that this horse is?		[yi, tone-compromise for yìí or `yí]
Here it is	ọun nìyí	ọun nìyí
This is the one it is	ọun nìí	ọun nìí
You are our King	Èyin ni Ọbáa wa = Èyin lỌbaa wa	= Ọbaa wa lèyín ṣe.
He is our King	Ọbaa wa ló jẹ́	Ọbaa wa ló jẹ́
or	Ọbaa wa ní í ṣe	Ọbaa wa ní í ṣe
His father is this elderly man	Bàbáa rẹ̀ làgbàlagbà yí	Bàbáa rẹ̀ làgbàlagbà yí
Who is it	Ta ni?	Ta ni?
Who ate it?	Ta ló jẹ ọ́? =	Ta ní jẹ ọ́? = Ta ń jẹ ọ́?
Who called me?	Ta ń pè mí?	Ta ń pè mí?

Now, we have "kò níí", the future negative.

It is I who will not go	Èmi ni n kò níí lọ =	Èmi ni ǹ níí lọ - Èmi ni ùn níí lọ
He will not do it.	Kò níí ṣe é	Kò níí ṣe é

Now we have ní, "to own or possess", and ni, "to own a specific thing"

He is weak, has no strength.	Kò ní agbára. =	Kò lágbára [NB up-glide on lá]

	Olúwọlé	Àwùjọolá	
He is in good health	Ó ní`lera	Ó ní`lera	
tàbí	Ó níl̄er̄ā	[< ní ìlera, hence lowered mid tone]	
Who has a dog, any old dog?	Ta ló ní ajá? = Ta ló lájá? - Ta ní láj̀á? - Ta ń láj̀á?		
We have a corpse to bury	A ní òkúú sin. = A ló`kúú sin.		
I am the one who owns books, any old books, many books	Èmi ni mo ní`wé		
I am the one who owns the book	Èmi ni mo nìwé náà		[ni, "to own specific thing"]
Who owns this money?	Ta ní ni owó `yí = Ta ní lowó `yí		
=	Ta ló lowó `yí = Ta ń lowó `yí		
Who owns this dog?	Ta ń lajá `yí = Ta ní lajá `yí?		
=	Ta ló lajá `yí?		

Now we have the various uses of oní, the possessor of something, in which we see the initial vowel change to match the **second vowel.**

	Olúwọlé	Àwùjọolá	
Shoemaker	onísʰbʰàtà	onísʰbʰàtà	
seller of àkàrà	alákʰàrà	alákʰàrà	
married man	olóbìnrin	olóbìnrin	
person with a child	ọlọ́mọ	ọlọ́mọ	
another person's child	ọmọọlọ́mọ	ọmọọlọ́mọ	
A liar	elé`ké	elé`ké	[èké, a lie]
this one	elé`yí	elé`yí	
a witness	ọlọ́`rí	ọlọ́`rí	[ọ̀rí, evidence]
fishmonger	ọlọ́ja	ọlọ́ja	
a married woman	ọlọ́kọ	ọlọ́kọ	
a farmer	olóko	olóko	

Eni, 'person', usually loses its first vowel when it follows a verb, e.g.: apani, 'murderer' [a-pa-ọni]. But note kò sọ́ni tó leè ṣe é, 'there is no one who can do it.' Note also ọlòmíràn, 'somebody else' [< ọni òmíràn]. Compare aninilára, 'tyrant' below.

Now we have ní, "to say that" or "to tell".

	Olúwolé	Àwùjoolá
Tell him to come	ní kó wá	ní kó wá
He said that father has arrived	Ó ní bàbá ti dé.	Ó ní bàbá ti dé

They said that they (other people) did not wish to go. They said that the other people did not wish to go.

Wọ́n ní wọn ò fẹ́ lọ Wọ́n ní wọn ò fẹ́ lọ

They said that they (themselves) did not wish to go.

= Wọ́n láwọn ò fẹ́ lọ Wọ́n láwọn ò fẹ́ lọ

You didn't tell me to say it again.	E ò ní kí n tún sọ ọ́	E ò ní kí n tún sọ ọ́.
You didn't need me to say it again.	E ò tún ní pé kí n sọ mọ́	E ò tún ní pé kí n sọ mọ́. [ní pé, to need. (Enter in Abraham, ní C7)]
He said that she came	ó lé wá	ó lé wá
He said that he himself came	Ó lé'un wá	Ó lé'un wá
He said that she didn't come	Ó ní kò wá	Ó ní kò wá.
He said that he himself didn't come	Ó lé'un kò wá	Ó lé'un kò wá
What did he say?	Kí lé wí?	Kí lé wí?
He said that she came.	Ó lé wá	Ó lé wá

We have ni, to make uncomfortable.

I felt uncomfortable.	Ará ni mí	Ará ni mí
It makes me uneasy	Ó ni mí lára	Ó ni mí lára
Ease, or comfort	àìnira	àìnira
discomfort	ìnira	ìnira
A tyrant	aninilára	aninilára [a-ni ẹni ní ara]
Freedom	òmìnira	òmìnira [mì, 'shake' (?)]
Freetown, Sierra Leone	Ìlú Òmìnira	Ìlú Òmìnira

We now have the prepositional use of - ní.

	Olúwolé	Àwùjoolá
He is at home	ó wà nílé	ó wà nílé
They adopted each other as friends.	Wọ́n mú araawọn ní ọ̀rẹ́.	Wọ́n mú araawọn ní ọ̀rẹ́.
tàbí =	Wọ́n mú araawọn lọ́`rẹ́	Wọ́n mú araawọn lọ́`rẹ́
The local government in Ọyọ́	Ìjọba Ìbílẹ̀ Ọyọ́	Ìjọba Ìbílẹ̀ Ọyọ́
tàbí =	Ìjọba Ìbílẹ̀ lọ́`yọ́	Ìjọba Ìbílẹ̀ lọ́`yọ́.
He bought it for two shillings.	Ó rà á ní ṣílè méjì	Ó rà á ní ṣílè méjì
tàbí =	Ó rà á fún ṣílè méjì	Ó rà á fún ṣílè méjì
Come here!	Wá níbí!	Wá níbí!
tàbí =	Wá síbí!	Wá síbí!
tàbí =	Wá ní`hín	Wá ní`hín
tàbí =	Wá sí`hín	Wá sí`hín
He sent them there	Ó rán wọn níbẹ̀	Ó rán wọn síbẹ̀.

	Olúwọlé	Àwùjọọlá
Or I can say,	Ta lèmí í ṣe?	Ta lèmí í ṣe?
Who are you?	Ta ni ọ́?	Ta ni ọ́?
Who is he?	Ta lọun?	Ta lọun?
Who are we	Ta ni wá?	Ta ni wá?
Who are you (pl)	Ta ni yín?	Ta ni yín?
May I know, please to whom I am speaking?	Ẹ jọ̀ọ́, ta ni yín?	Ẹ jọ̀ọ́, ta ni yín?
Who are they?	Ta ni wọ́n?	Ta ni wọ́n?

When another verb follows, /ni/ becomes /ní/, from ni ó./

Who ate it?	Ta ní je ẹ́? =	Ta ń je ẹ́? = Ta ni ó je ẹ́?
Who equals God?	Ta ní tọ́lọ́run? =	Ta ni ó tó Ọlọ́run? = Ta ń tọ́lọ́run?
Who is a fool?	Ta ní í ṣe òmùgọ̀?	Ta ní í ṣe òmùgọ̀?

54

Iwé Ikíni àti Ijéni

Book of Greetings and Responses

by

R. L. Awùjọọlá

Ikínii Yorùbá	Yoruba Greetings	
Ikíni ojoojúmó	Daily greetings	(from dawn to fore-noon)
Ikíni lóàárò	Morning Wishes	

(Ikíni = greetings; Ijéni = response)

Specimen 1

Ikíni:	Ẹ káàárò o!	Good morning!
Ijéni:	Òo, ẹ káàárò náà!	Thank you! or Yes, good morning!

Specimen 2

Ikíni:	Ẹ kú ojúmó o!	Good morning!
Ijéni:	Òo, ẹ kú ojúmó náà!	Thank you, good morning!

Specimen 3

Ikíni:	Ẹ jíi re õ!	Good morning! ("Did you wake well?)
Ijéni:	Òo, ẹ kú ojúmó o.	Thank you, good morning.

Specimen 4

Ikíni:	Ẹ kú ìdájí o!	Good morning, very early!
Ijéni	Òo, ẹ kú ojúmó !	Thank you, good morning.

To follow any of the above:

Ikíni:	Ṣé àláfíà le jí?	I hope you woke in peace?
Ijéni:	Aláfíà ni, a dúpé.	In peace, thank you.
or Ikíni:	Ṣé daadaa le jí?	I hope you woke well?
Ijéni:	Daadaa ni, a dúpé.	Well it was, thank you.

To follow any of the four specimens:

Ikíni:	Ẹ ò jí bí?	Good morning! ("Did you not wake well?")
	= Ẹ ò jíi re bí? =	Ẹ ò jíi re bí?
Ijéni:	A jí o, a dúpé! =	A jíi, a dúpé! We did wake well, we are thankful!
or A jí o, a yinLọun!		We woke well, praise God! [yin/ọlọrun]

tàbí =	Wá sí`hín	Wá sí`hín	
He sent them there	Ó rán wọn níbẹ̀	Ó rán wọn síbẹ̀.	
He is rich.	Ó lówó lọ́wọ́	Ó lówó lọ́wọ́	
He has money in hand	Ó lówó lọ́wọ́	Ó lówó lọ́wọ́	
He is full of pranks mischievous.	Ó ní lọ́wọ́	Ó ní lọ́wọ́	
He gave me money.	Ó fún mi lówó.	Ó fún mi lówó.	
He gave me a yam.	Ó fún mi níṣu.	Ó fún mi níṣu	
He gave his child or his daughter in marriage.	Ó fún ọn lọ́mọ	Ó fún ọn lọ́mọ	[ọn < wọn]
He entrusted the money to me.	Ó fowó lé mi lọ́wọ́.	Ó fowó lé mi lọ́wọ́	[fi]

Now we have the phrase /ta ni/ meaning "who?"

Who is it?	Ta ni? =	Ta ni o̩?	
Is it I.	Èmi ni	Èmi ni.	
Is it he.	Òun ni.	Òun ni.	
Who am I?	Ta ni mí?	Ta ni mí?	
	(meaning, "Who am I?" or "I am of no importance")		

Ìkíni:	Ilé ńkọ́?	How is the family? (house)
or	or ~~[illegible]~~gbo ilé ńkọ́?	How is the whole family?
	or Awọn aráalé ńkọ́?	How are the members of the family (of the house?)
Ìjẹ́ni:	Ilé ḿ bẹ = ilé wà = ó wà, a dúpé!	The family is fine, thank you.
	or: Wọ́n ḿ bẹ, a yinLọ́un = Wọ́n wà, a yinLọ́un	They are fine, we praise God.

Specimen 5

Say this to the first person whom you chance to meet that morning. It is somewhat like the English.

1st person "Top of the morning to you!"

2nd person "The rest of the day to you!"

Ìkíni:	Ají rí o!	(You are the first person I shall see this new day and I greet you!) "Waking and seeing," or perhaps, "Waking in order to see."
Ìjẹ́ni:	Òo, òní á sàn yín o!	May this day be better, or more favourable, for or to you, (for your seeing me, first of all this morning)
Ìjẹ́ni 2:	Á kàn yín o!	A part of whatever good or fortune comes my way will be yours. ("It will reach you.")
Ìjẹ́ni 3:	Amín o, Ẹ ṣé o!	Amen, thank you! ("You have done it!")
Ìjẹ́ni 4:	Ilé ńkọ́? etc.	How is your family?
Ìjẹ́ni 5:	Ó ḿ bẹ, a dúpẹ́ = ḿ bẹ, a dúpẹ́.	Fine, we're thankful, etc.

Specimen 6 -- A complete wish

Ìkíni:	Ẹ káàárọ̀ o!	N.B. [káàárọ̀ọ̀ o] -- stressed onset of downglide
	or: Ẹ jíi re ō!	

Ìjẹ́ni 1: Ẹ kóojúmọ́ o! Ṣé daadaa lẹ jí?

Ìjẹ́ni 2: Daadaa ni, a yinLọ́un. Ilé ńkọ́?

Ìjẹ́ni 3: Ó wà, a dúpẹ́.

2. **Lósàn:** (Fore-noon to about 3 p.m., according to weather)

Ikíni:	Ẹ káàsán o!	Good day! or good afternoon [intonation A]
Ijẹ́ni:	Ọ̀o ṣé àlafíà lọ wà?	How are you?
Ijẹ́ni 2:	Àláfíà ni, a dúpẹ́.	Fine, thank you.
Ikíni:	Awọn aráalé ńkọ́?	
Ijẹ́ni:	Wọ́n ń bọ, a dúpẹ́.	
Ikíni:	Ó dábọ̀ o!	Goodbye! ("Until the return." Note the positionally conditioned high tone on dá-)
Ijẹ́ni:	Ọ̀o, ó dígbà.	("Until the time". N.B. positionally conditioned high tone on dí-)

3. **Ní Irọ̀lẹ́ tàbí Aṣálẹ́** (In the cool of the day, or the afternoon, from about 5 p.m. till sun-down.)

Ikíni:	Ẹ kú irọ̀lẹ́ o = ẹ kú àṣálẹ́ o!	Good afternoon! or good evening.
Ijẹ́ni:	Ẹ kú irọ̀lẹ́ náà = ẹ kú àṣálẹ́ náà. Ṣé dáadáa ni?	Thank you, good afternoon! How are you? ("greetihgs on the afternoon, with respect to the afternoon!)
Ijẹ́ni 2:	Daadaa ni! a dúpẹ́	Fine, thank you!

N.B. Ṣé daadaa ni? or Ṣé àláfíà ni? or Ṣé àláfíà lọ wà? are the same as "How do you do?" But instead of the English "How do you do?" response, we say "àláfíà ni" or "daadaa ni", according as "àláfíà" or "daadaa" is used in the wish.

4. **Lálẹ́** (in the evening, after sunset)

Ikíni:	Ẹ kú alẹ́ o - ẹ káalẹ́ o = ẹ kú ojú alẹ́ o!	Good evening.
Ijẹ́ni:	Ọ̀o, ẹ kú alẹ́ náà! etc.	
Ikíni:	Ṣé dáadáa ni or: ṣé dáadáa lọ wà? etc.	
Ijẹ́ni:	Daadaa ni, a dúpẹ́	

Ìkíni: Ilé ò daa bí?

or: Àláfíà kọ́lé? ("Isn't the family well?")

Ìjẹ́ni: Ó daa

or: Àláfíà nìì, a yinLọ́un

5. Kí á tó pínyà lálẹ́ (Before we part in the evening)

Ìkíni: Ó dàárọ̀ o!

= ó dòórọ̀ Good night! ("until morning")

= Ó dojúmọ́ o

= ó dojú ọ̀-mọ̀ ("till daylight").

Ìjẹ́ni: Òo, Olúwa ó ṣọ́ wa o! The Lord watch over us!

Ìjẹ́ni 2: Amín o!

Another Specimen

Ìkíni: Ó dòórọ̀ o!

Ìjẹ́ni: Òo, ká sùn̄ re ō! May we sleep well!

Ìjẹ́ni 2: Amín o! Ẹ kílé o! Greet (your) house, family.

Ìjẹ́ni 3: Ilé yíó `gbọ́. The family will hear.

Another Specimen

Ikíni: Ká sùn̄ re ō! May we sleep well!

Ìjẹ́ni: Amín o!

Ìkíni: Ọ̀la nílẹ̀ yó `mọ́ o! At daylight tomorrow it is then day will begin. (Tomorrow the earth will be bright)

Ìjẹ́ni: Amín o! Ká dóru kọjá o! May we live past the night (to see the light of another day.)

Ìjẹ́ni 2: Amín o! a ò níí fòru pàdé o! May we not have an occasion to force us to meet in the night (before dawn)! (E.g., because of sickness)

Ìjẹ́ni 3: Amín o! Ó dáàárọ̀ etc

Another Specimen

Before parting, say in the morning, with no hope of seeing again that day,--

Ìkíni: O di ọ̀la ō - ó dọ̀la ō! Until tomorrow!

Ìjẹ́ni: Òo, ó dáàárọ̀!

or: ó dijọ́ `míì Until another day!)

Note well!

At any time of the day, any of these wishes is appropriate:

Ṣé daadaa lẹ wà? = ṣé daadaa ni?

Ṣé àláfíà lẹ wà? = ṣe àláfíà ni?

Àláfíà kọ́ bí? = àláfíà kílé

Àláfíà kọ́lé? = àláfíàà?

Daadaa kọ́? = daadaa?

Ara ò le bí? = ṣé ará le? (Is body not strong? Hope body is strong?)

Response to the last, = Ará le, or ó le a dúpẹ́.

Each of the above is the same as "How do you do?"

II. Ìkíni ní Orísìírísìí Ìgbà

(Various Occasions)

6. To someone you have not seen for a long time (due to distance), or someone you don't see as often as you should, though not far off, following the appropriate greetings for that period of the day:

Ìkíni: Kò tójọ́ mẹ́ta? — Is it not up to three days (since I last saw you?) (I have not seen you for quite a time! Quite an age.) or: Ẹ kú ọjọ́ mẹ́ta! (I greet you on three days.)

Ìjẹ́ni: 'Jọ́ kaán pẹ̀lú! or, ọjọ mẹ́ta náà ni! — (The whole exchange is equivalent to "How are you?" "Fine!" "Three days" is a figure of speech, meaning "a long time.")

Ìjẹ́ni: Ẹ kú àtijọ́! — Greetings on several days ("from days") (Haven't seen you for a long time.)

= Òo, ẹ kúu láé-láé! — Greetings on the long time!

Ìkíni: Níbo lẹ ti lọ̀? — Where have you been? [emphatic drop to low tone]

Ìjẹ́ni: Ilé náà ni mo ti wà, n ò lọ ibì kan! N ò rebì kan! I have been at home all the while; I have not gone anywhere.

Ìkíni: Ǹjẹ́ a kò ríra ni? — Then, that means we simply have not seen each other.

Ìjẹ́ni: Bọ̀ọ̀ ni! Ó dígbà o! — Until another time [for dìgbà, after high tone]

10. Kíkí àwọn alárìsàn — Greeting the sick

As you approach a person's house, say:-

Ìkíni: Àgò, onílé o! — House-owner, I ask for admittance.

Ìjẹ́ni: Àgàò yà o! Ẹ wọlé o! — Admittance is granted, come right in! (If the door is locked):-

Ẹ jọ̀ọ́ à ń bọ̀ o. — We are coming, please. [The speaker actually says ...bọ o̅, using a compromise tone for the high-low glide.]

Ìkíni: (Member of the house)

Ẹ káàárọ̀ o. — Good morning [káàárọ o̅]

Ìjẹ́ni: Òo, ṣé ilé daa? — Thank you, is the family well?

Ìjẹ́ni 2: Daadaa ni a dúpẹ́, — Well, thank you.

Ìkíni: Ẹ wọlé. Ẹ wá jókòó níbí. Ẹ kúkàlẹ́! —

Ìjẹ́ni: A dúpẹ́. Òjó la fẹ́ rí. — It is Òjó whom we want to see.

Ìjẹ́ni 2: Òun nìyí. Àárẹ́ ń ṣe ẹ̀. — Here he is. He has been ill.

Ìkíni: Àà! Ó mà ṣe o̅! Ẹ pẹ̀lẹ́, Òjó! — Oh, it's a pity. We're sorry!

Ìjẹ́ni: Òo. (feebly)

Ìkíni: Ẹ pẹ̀lẹ́! Olúwa yíó mú àláfíà wá o! — I am sorry! The Lord will bring peace!

Ìjẹ́ni: Àmín o! Ẹ ṣe é. (weakly) — Thank you.

Ìkíni: Nígbàwo ni àmódi ti ń ṣe ó? — How long has he been ill?

Ìjẹ́ni: Àná ná ló bẹ̀rẹ̀̄. — Yesterday is when it started. [-rẹ̀̄, rise for emphasis]

Ìkíni: Irú àìsànwo nìí? — What kind of sickness is it?

Ìjẹ́ni: Ẹ̀fọ́rí àti inú rírun ni. — He has a headache and stomach-ache.

Ìkíni: Ẹ pẹ̀lẹ́! Olúwa yíó ṣe Onísègùn yín. — The Lord will be your physician.

Ìjẹ́ni: Àmín o! Ẹ ṣe é.

Ìkíni: Ẹ kú àájòo rẹ̀. — Greetings for your tender care of him.

Ìjẹ́ni: A dúpẹ́. A kú dìde. — Thank you for coming, calling.

Ìkíni: A tún maa rí ra o̅! A ò ní í pẹ́ wá wò yin. Ẹ múnra gírí! Olúwa yíó bukún rẹ rù. — We will be seeing each other again. We shall come and see you before long. Get up quickly. The Lord will lessen its effect.

Ijẹ́ni: Àmín o! Nígbàwo ló tún dà? — When shall it be again?

Ìjẹ́ni 2: Ẹ ó rí wa nírọ̀lẹ́ ọ̀la, bí kò bá sí nǹkankan. You'll see us tomorrow afternoon, if all is well.

Ìkíni: Ẹ ṣe é. A dúpẹ́. Ẹ kílé o! Ká fi re pàdé o! Thank you, thank you! Greet your family! May we meet in peace!

Ìjẹ́ni: Amín o! Ó dọ̀la ō. Until tomorrow!

Ìjẹ́ni: Òo, ẹ káàbọ̀. Thank you for coming.

11. Àwọn Èèyàn ní Ìdúró — People Standing

Ìkíni: Ẹ kú Ìdúró — Greetings to those standing!

= ẹ kúùdúró!

= ẹ kú Ìdáró

= ẹ kúùdáró!

Ìjẹ́ni: Oo, ẹ káàbọ̀ o! Thank you, Welcome! Tàbí (or)

Ìkíni: Ẹ kú àníyàn o! Greetings on (your) taking thought, taking counsel. (Said to a group in serious discussion, or to a single person deliberating.)

Ìjẹ́ni: Òo, ẹ ṣe é o!

or: Ẹ kú àpérò o! Greetings on your discussion! (Said to a group, sitting or standing in light or serious talk.)

Ìjẹ́ni: Òo, ẹ ṣé o!

12. Àwọn tí ń lọ sí Ìdálẹ̀ (Ìrin-àjò) — Those making a trip

Ìkíni: Ẹ kúùrìn o! Greetings on the journey!

or: ó dáàbọ̀ o.

Ìjẹ́ni: Òo, ó dábọ̀! Goodbye.

Ìkíni: Ẹ rè wá o! Goodbye ("You (will) go-come")

Ìjẹ́ni: Òo, o dábọ̀

Ìkíni: Olúwa yíó pa ọ̀nà mọ́ o. The Lord will preserve your way.

Ìjẹ́ni: Amín o! Ká fi re pàdé o. May we meet well.

Ìjẹ́ni 2: Amín o, dáadáa lẹ ó dé o! Amen, you will arrive well!

Ìjẹ́ni 3: Amín o.

13. Ẹ Káàbọ̀! Welcome!

Ìkíni: Báríkà! Báríkà! Ẹ kábọ̀ o! Welcome!

Ìjọ́ni: Ẹ kúulé o! Ṣé dáadáa la bálé? Greetings to the family. Hope we find the family well.

Ìjọ́ni: Daadaa nìì. Ẹ kúùrin. Ṣé dáadáa lọ dé? We are well. Greetings on your trip. Did you have a good trip? ("Have you arrived well?")

Ìjọ́ni: Ìrìn náà dùn, a dúpẹ́. It was a fine trip, thank you.

14. Ní ilé Oníyàwó At the House of one who has just got married

Ọ̀rẹ́ kinní, First friend. Ọ̀rẹ́ kejì Second Friend.

Ọ̀rẹ́ 1: Ọ̀rẹ́mi, kò tójọ́ mẹ́ta? My friend, is it not up to three days? (I have not seen you for a long time!)

Ọ̀rẹ́ 2: 'Jọ́ 'kán pèlú! And another day too!

Ṣé dáadáa lọ wà? Are you well?

1: Daadaa ni, a yinLọ́un. We praise God, very well.

Tàbí ẹ kò gbọ́ pé a ti gbéyàwó ni? Or haven't you heard that we have got married?

2: Kí nla! Lóòótọ́? What? Is it true?

1: Bẹ́ẹ̀ ni, a ti ṣe ìnáwó ìyàwóò! Yes, we've run the expenses of marriage.

2: Ẹnikọ́ni kò bùn mi gbọ́ pẹ̀ẹ̀pẹ̀ẹ̀ (= rárá) No one informed me at all.

Áà! Ẹ kú ìnáwó ìyàwó. Greetings on the expenses of the marriage.

1: A dúpẹ́! Ìnáwó náà ni. Thank you. It was an expense.

2. Olúwa yíó ṣe ìyàwó ní oore. The Lord will be good to the bride.

1: Àmín o. Ire náà á kárí o! Amen. May the goodness go round (to all of us). (i.e., "And to you too!")

2: àmín. Olúwa yíó ṣe é ní abiamọn õ. The Lord will make her fruitful.

1: àmín o. Ẹ ṣe é. Thank you.

2: Olúwa yíó ṣe yín ní ọ̀rẹ́ araa yín o! The Lord will help you to enjoy mutual love and friendship.

1. Àmín o! Ẹ ṣe é, adùn á kárí. Thank you. Sweetness will go round (to all of us.)

6

Ọrẹ́ 2: Amín o! Ẹ kò ní rí ðòyà o! May you not find a comb (a divider, a separator) [ðóyà]

Ọrẹ́ 1: Amín o! Adùn náà á kárí o! May such pleasure be evenly distributed!

2: Amín.

15. Níná Ilé àwọn Ọlọ́mọ titun. At the House of a Family with a new Baby

Bàbá. Ọrẹ́è mi, ìyàwó bímọ lá`ná! My friend, (my) wife had a baby yesterday! [lá`ná]

Ìkíni: Áà! Bárìkà! Bárìkà! Congratulations! (May be repeated three times.)

Ẹ kú ewu ọmọ ō Greetings on (passing) the dangers of child birth!

Ìjẹ́ni: Òo, a dúpẹ́!

Ìkíni: Olúwa bá wa wo ọmọ náà! May the Lord help us to take care of this child!

Ẹ kú orí i re. Greetings for good luck!

Ìjẹ́ni: Amín! Ire á kárí o! Good luck to you too!

Ìkíni: Amín! Olúwa yíó`da sí `o! The Lord will spare him!

Ìjẹ́ni: Amín. Ẹ ṣe é, Amen! Thank you,

Olúwa ṣe èyin náà bẹ́ẹ̀! The Lord do the same for you.

Ìkíni: Amín! yíóò ní èrò lẹ́hìn `o! Amen! The child will have travelling-companions behind (him). (i.e. younger brothers and sisters.) [Intonation A at the beginning is emphatic.]

Ìjẹ́ni: Amín. Kò ní pọ̀ síbìí kan. May it not be unevenly balanced. ("It will not be (too) much in one place") (May all other people have such blessings too.) (Said by the parents.)

Ìkíni: Amín. Akọ mbábo? Male or females? (= Akọ tàbí abo?)

Ìjẹ́ni: Ọkùnrin ni! It is a boy.

Ìkíni: Ọlọ́run yíó ṣe é lọ́kùnrin jálẹ̀. God will make a real man of him all his life. [já, through, until/ilẹ̀, earth]

Ìjẹ́ni: Amín o. Ẹ kúu fífẹ́. Thank you for your love.

Ìjẹ́ni: Kí Olúwaá dá tiyín náà ní `o! — May the Lord spare your own!

(Ìbéèrè) — (Question)

Ìkíni: Orúkọ̀wo lẹ ha sọ ó? — What names have you given him?

(Answer)

Ìjẹ́ni: (Ìdáhùn) Sunday Abíọ́dún Babátúndé Òjó nil. — He is S.A.B. Òjó.

N.B. "Sunday" is the name given a male child born on Sunday. "Abíọ́dún", one born near a yearly festival; "Babátúndé," given to a boy born shortly after the death of his father or grand-father. ("Father has come again) "Òjó", the name given a child born with the umbilical cord round his neck.

Ìkíni: Olúwa jẹ́ ká mọ̀ ọ́n mọ orúkọ náà! — May the Lord let us know him (as we have) known those (famous) names!

Ìjẹ́ni: Àmín o. Ẹ dúró gba obì ọmọ ẽ — Wait for the child's kolanuts.

Ìkíni: Ẹ kú ìnáwó! Olúwa yíó `mú pòsè ohun tí ẹ ó fi tọ́júu rẹ̀! Kò ní tán níbẹ̀ o! — Greetings for money spent! The Lord will provide what you will need for his care. It will not finish there (i.e. in the store).

Ìjẹ́ni: Àmín o! Ẹ ṣe é o! A dúpẹ́ o! — Thank you!

Ìkíni: Àlejò tó wá di onílé, kú`bọ̀ o! — Visitor, who has come to be the owner of the house, Welcome!

Ayọ̀ abara tíntín! — Joy with a small body! (An idiom meaning "Good things come in small packages.")

Ìjẹ́ni: A dúpẹ́.

16. Nínú Ilé Olófò — At the house of the Bereaved

(Òfò is the death of a young person.)

Òré`kínní: Òrẹ́ẹ mi, ǹjẹ́ ẹ ti gbó pé òfọ̀ ṣẹ Òjó? — My friend, I wonder if you have heard that Òjó is bereaved.

Òrẹ́ kejì: Kí nla! N ò gbọ́ pẹ́ẹpẹ́ẹ! Ta ló ṣe aláìsí?

What!? I haven't heard at all. Who has died?

Òrẹ́ 1: Iyàwó rẹ̀ ló jáde láyé lá[illegible]! Láàárọ̀ `yí ni mo ṣẹ̀ṣẹ̀ gbọ́.

It is his wife who left the world yesterday. I have just heard this morning.

Òrẹ́ 2: Ó mà ṣe ō! Ẹ jẹ́ ká tètè lọ ò`hún.

What a pity! Let's go there quickly.

Òrẹ́ 1: Ó bíbéjì tán ló bí [illegible]kẹ́ẹ̀.

She died after having twins. [The falling tone on - kẹ́ẹ̀ shows emotion.]

Òrẹ́ 2: Áà! Ó mà ṣe ō! Olúwa fi mọ bẹ́ẹ̀!

What a pity! May the Lord put a stop to it! (i.e., not allow other deaths to occur.)

(They arrive at the house.)

Ìkíni: Ẹ pẹ̀lẹ́ o! Ẹ kú òfò o! — I salute you on the death of so young a person.

Ẹ kú ìrójú. — I salute you for bearing the loss with fortitude.

Ìjẹ́ni: Bẹ́a ti rii nìi ni. — That is how we saw the incident. [Ẹni èyí ni <èyí `un ni]

Ìkíni: Ó mà ṣe ō! Ẹ pẹ̀lẹ́! Ẹ pẹ̀lẹ́! Olúwa yíó tù yín nínú! — What a pity: I am sorry. The Lord will comfort you!

Ìjẹ́ni: Àmín! Hùùn! (A deep sigh.)

Ìkíni: Olúwa yíó rọ́ọ yín lójú. — The Lord will strengthen you.

Ìjẹ́ni: Àmín! Iná jó mi! — Fire has burned me. (It was a great blow to me.)

Ìkíni: Ẹ pẹ̀lẹ́! Olúwa yíó `dá àwọn ọmọọ rẹ̀ sí; a kò níí gbàgbé rẹ̀. — I am sorry. The Lord spare her children; may we not forget her!

Ìjẹ́ni: Àmín. A dúpẹ́, Ẹ ṣe ó. — Thank you.

Ìkíni: Áà! Igí mà dá o! Olúwa kò níí jẹ́ kí ó kú run. — A stick has broken! (What a sad thing!) The Lord will not allow her (line) to perish.

Ìjẹ́ni:	Àmín o! Ẹ ṣe é.	Thank you.
Ikíni:	Ẹ kú ọkàn. Ẹ jọ̀ọ́, ọkàn ni kí ẹ mú o!	We salute you for taking heart. Please take courage!
	Olúwa yíó`b´ wa tọ́jú àwọn ọmọọ rẹ̀.	The Lord will help us to take care of her children.
Ìjẹ́ni:	Àmín! A ó`ti ṣe ba ò mọ́kan?	Yes, what shall one do if one doesn't take heart? [ba < báa]
Ikíni:	Ẹ pẹ̀lẹ́! Olórun fòròn mọ́ bẹ́ẹ̀!	Sorry! The Lord limit the matter. [< kí Olórun kó fi òròn]
Ìjẹ́ni:	A dúpẹ́. Olúwa kò níí jẹ́ kí ẹ rí irúu rẹ̀ mọ́.	Thank you. The Lord will not let you see the like of it again!
Ìkíni-Ik:	Àmín. Olúwa yíó rẹ̀ yín lẹ́kún, yíó` fi àwọn ọmọọ rẹ̀ bùun yín	The Lord will dry your tears and will present her children to you.
Ìjẹ́ni:	Àmín. Ẹ kú ìdáròò mi.	Thank you for sympathizing with me.
Òrẹ́:	Ẹ jọ̀ọ́, à ń lọ.	Please, we are leaving.
Ìjẹ́ni:	Ẹ kú àsọ́ré wá--a-kìí sinni ō!	Thank you for coming. We don't escord people out (under such circumstances.)
Òrẹ́:	Ẹ ṣe é. Ẹ sá jó`kó.	Thank you. Just keep your seat.

17. Ní Ibi tí Òkú kú In a place where an old person has died

Òrẹ́ 1: Ẹ kú ìdájí o, òrẹ́ẹ̀ mi. Good morning, my friend. [ìdájí, early morning]

Òrẹ́ 2: Òo, ẹ kú ojúmọ́. Aláfíà kọ́ bí? Ẹ mà tètè jí! Thank you, good morning. How are you? You have certainly awakened early!

1. Aláfíà ni, a yinLọun. Bẹ́ẹ̀ ni, mo tètè jí! Mọ́júmọ́ àná ni bàbá Ògbẹ́ni "A" jáde lọ! Well, thank God. Yes, I have wakened early. Early yesterday morning Mr. A's father departed this world.

2: Ó mà ṣe ō! Síbẹ̀ náà, òkú ló kú òfò kọ́. I'm sorry to hear it! Still, the person who has died was not a young person.

Òrẹ́ 1: Ṣùgbọ́n arúgbó ẹni kì í súni. But one's aged relatives do not tire one (to the extent that one wants to get rid of them).

níbẹ̀ náà ni mò ń lọ bá`yí. That is where I am going now ("thus").

Òrẹ́ 2: Ẹ jẹ́ ká dìjọ ma lọ Let's go together. [ma < máa]

Ní ilé àwọn Oló`ṣú At the home of the bereaved people

Ìkíni 1 and 2: Ẹ pẹ̀lẹ́ o! We are sorry!

Ẹ kú ẹ̀hìn bàbá. We salute you, the survivors of (your) father! ("back of father")

Ẹ kú ìrójúu wọn! Olúwa jẹ́ kí ẹ̀hìn wọ́n dúró ō! We salute you for your fortitude over him! The Lord grant that his succession be good!

Ìjẹ́ni: Amín o! Ẹ kú àsáré wá. Thank you for coming so quickly. [sáré, run]

Ìkíni: Ẹ kú àṣẹ̀hìndè. I salute you on your bereavement. [àṣẹ̀hìndè < ṣe/ẹ̀hìn, back/dè, await]

Ìjẹ́ni: A dúpẹ́. Olúwa jẹ́ kí ọjọ́ irú bẹ́ẹ̀ẹ́ jìnnà sí araawọn. = Olúwa jọ́jọ́ọrú bẹ́ẹ̀ẹ́ jìnnà síra! May the Lord grant that such days be far apart!

Ìkíni: Àmín o. Olúwa kò ńíí jẹ́ kẹ̀hìn wọ́n bàjẹ́. The Lord will not let his departure be bad. (i.e., bring ill-luck to the family.)

Ìjẹ́ni: àmín. Ẹ kú ìdìde! Thanks for calling ("getting up").

Ẹ kú aájò èèyàn. Thanks for your fellow-feeling.

Ìkíni: Òo. A tún ń padà á bọ̀ láìpẹ́. We shall return soon. [á < wá]

Ìjẹ́ni: Ó daa. A kì í sinni ō. Ẹ wolẹ̀ ō! Good. One does not escort (a guest to the door, on such an occasion). Look at the ground! (You are welcome.)

Ìkíni: Òo. Ẹ jó`kó o! Olúwa yíó tìkùn ìbànújẹ́ o. Remain seated. The Lord will shut the door of sorrow.

Ìjẹ́ni: Àmín o.

Ìjẹ́ni 2: Òo, ó dígbà.

7. Ẹ jòó ẹ wọlé! Come right in, please! (60)

Ìkíni: Ẹ jòó, ẹ wọlẹ́ẹ̀! - ẹ wọlé wá!

Ìjẹ́ni: Ẹ ṣe é. Ẹ kú ìnáwó ilé `yí! I greet you for your expenses over the house.

Ìjẹ́ni 2: Òo, a dúpẹ́. Oore Ọlọ́run ni. Thanks, it is God's act of goodness.

Ẹ jòó ẹ jẹ́`kó lórí àga `yí. Please sit have your seat on this chair.

Ìjẹ́ni 3: A dúpẹ́. Thank you.

8. Ẹ kúùjọ̄`kó - ẹ kúùjọ̄òkó` = ẹ kú ìkàlẹ̀ - ẹ kúkàlẹ̀!
Greetings on being seated!

Ìjẹ́ni: A dúpẹ́. Ṣé daadaa ni mo bá a yín? Hope well it is I find you?

Ìjẹ́ni 2: Daadaa ni, ẹ ṣe é. Very well, thank you.

Ìkíni: Kàà sí ǹkan nílé? Hope there is nothing the matter at home?
[<kò ha; nílé]

Ìjẹ́ni: Kò sí ǹkan, daadaa la wà. There is nothing; we are fine. Or!

Kò sí nǹkankan lára ẹnikẹ́ni a yinLọ́un. Nothing is wrong with anybody, for which we praise God.

ìkíni: Ẹ kúkàlẹ̀! Greetings on being seated! [a repetition]

ìjẹ́ni: Òo, a dúpẹ́. Thank you.

9. Ẹ bá waa re· You find us well (Come to the table and eat with us.) Invite the visitor to the Table.

ìpè (invitation): Ẹ mọ́ rìn. Ẹ jọ́ẹ, ẹ bá waa re.

You have come at the appropriate time. Please come and eat with us. ("You know how to walk. Sit down, you find us well." An invitation to a senior person to join the group at the table.)

ìjẹ́ni: Ẹ ṣe é, yíó gbabii re. Thank you, it will go the right course. (i.e., the food will not go down the wind-pipe.)

= Ẹ ṣe é, mo ti ṣe bẹ́ẹ̀ ná. Thank you I have already done so.

= Ẹ ṣe é, arùn re yíó gbà á. Thank you, it will digest properly.

("The good worms will get it.")

18. Ní Ọjó Ìsinmi ku Àárọ̀ — On the Day before Sunday (Saturday)

Ìkíni: Ẹ kú Ìpalẹ̀mọ́n Ọ̀sẹ̀! — I greet you on your preparations for Sunday!

Ìjọ́ni: Òo. Olúwa jẹ́ kí ó bá wa láyọ̀! — May the Lord let it (the day) meet us joyfully! (May tomorrow morning be joyful.)

Ìkíni: Àmín o!

19. Ní Ọjó Ìsinmi — On Sunday

Ìkíni: Ẹ kú Ìsinmi òní o! — Greetings on Sunday!

Ìjọ́ni: Oo! Ẹ kú Ìsinmi náà. A ó ṣe ọ̀pọ̀ rẹ̀! — Sunday-greeting too! We shall (May we) celebrate many of them.

Ìkíni: Àmín o. Ṣọ́ọ̀ọ̀ì wo lẹ̀ ń lọ lónìí? — To what church do you go today = Where do you go to church today?

Ìjọ́ni: Ṣọ́ọ̀ọ̀ì Owódé ni Ìdáárọ̀ yí, ṣùgbọ́n ti Àláfíà-Olúwa ìrọ̀ ń lọ lálẹ́.

It is Owode Church this morning. But (the Church) of Àláfíà-Olúwa this evening.

Ìkíni: Ó dàbọ̀. Ti Ẹ̀ripa làwa ń lọ. — Goodbye, we are going to that of Ẹripa. (the one at Ẹripa)

Ìjọ́ni: Ó dara, ó dàbọ̀. Ẹ gbàdúrà fún wa ō! — All right, goodbye. Pray for us.

Ìkíni: Òo.

20. Ní Ọjó-Ìbí Ọ̀jó — On Ọ̀jó's birthday

Ìkíni: Iyá Ọ̀jó, ẹ kú ayọ̀ ọjọ́-ìbí o! — Mother-of-Ọ̀jó, greetings for the joy of the birthday! (i.e. that of her infant son.)

Ìjọ́ni: A dúpẹ́ o!

Ìkíni: A ó ṣe ọ̀pọ̀ rẹ̀ o! — Many happy returns of the day! ("We shall celebrate many of them!")

Ìjọ́ni: Àmín o. A ó ṣe tiyín o! — May we celebrate yours (too)!

Ìkíni: Àmín. A fẹ́ kọ orin fún Ọ̀jó. — We want to sing a song for Ọ̀jó.

Orin náà lọ bẹ́ẹ̀yí pé: — The song goes thus:

Ọjọ́ọ̀bí ayọ̀ fún o! — Happy birthday to you.

" " " " — " " " "

" " " ", Ọ̀jó — " " " ", dear Ọ̀jó.

A ó ṣe ọ̀pọ̀ọ̀ rẹ̀! — Happy birthday to you! (Many happy returns)

21. Ọdún Ajíńdé , tàbí Ìdúpẹ́ Ọdún, tàbí Ọdún Kérésìmesì, tàbí Ọdún Tituún kù sí dèdè. Easter, Thanksgiving, Christmas, or New Year is at hand.

Ìkíni: Ẹ kú Ìpalẹ̀mọ́ Ọdún o! — Greetings for your preparations for the festival! (Holy day, not holiday.) ("Holiday" is translated by "Ọjọ́....")

Ìjẹ́ni: Ẹ kú Ìpalẹ̀mọ́ náà. Olúwa jẹ́ kó bá wa láyọ̀. — Greetings likewise. God grant that it find us happy.

Ìjẹ́ni 2: Àmín. Olúwa jẹ́ kọ́dún náà bá wa láyé, kó bá wa láàyè, kó sì bá wa láyèe wa! — God grant that the Day find us on earth, alive and in our (proper) social place!

Ìjẹ́ni 3: Àmín o. Ẹ ṣe é. — Thank you.

22. Ní Ọjọ́ náà gan-an On the Day Itself.

(1) Lówúrọ̀ Ọjọ́ Ajíńdé. On Easter Morning (ajíńdé, resurrection)

Ìkíni: Ẹ kú ewu Ọdún Ajíńdé! — Greetings on (overcoming) the dangers (of the year preceding) the holy day of Easter.

Ìjẹ́ni: Ò o. Ẹ kú ọdún náà. Ẹ kú ìyèdún! — Greetings for the festival likewise. Greetings for living through the year (and seeing the new).

Ìjẹ́ni 2: Kí Olúwa jẹ́ kí Ọdún ya abo fún gbogboo wa ò! — May God grant that the year be a female year for all of us! (i.e., be a fruitful year.)

Ìjẹ́ni 3: Àmín o. A ó ṣe ọpọ̀ Ọdún o! — We shall celebrate many festivals (or, May we celebrate.)

(2) Ní Ọwúrọ̀ ọjọ́ Kérésìmesì Títí di Ọdún Titun. — From Christmas till New Year.

Ìkíni: Ẹ kú ewu Ọdún Kérésìmesì! — Greetings for (having survived) the dangers of the Christmas year! (Happy Christmas season)

Ìjẹ́ni: (as above.)

(3) Ní Ọwúrọ̀ Ọjọ́ Ọdún Titun, àti fún ọpọ̀lọpọ̀ ọsẹ̀ lẹ́hìn náà. — New year's Day, and for many weeks after.

Ìkíni: Ẹ kú ewu Ọdún Titun! — Greetings on the dangers of the New Year! (Happy New Year!)

Ìjẹ́ni: (as above).

23. Lénún Isé — At Work

Ìkíni: Ẹ kú iṣẹ́ = ẹ kúuṣẹ́ — Greetings for the work (that you are doing).

Ìjẹ́ni: Òo. Ẹ káàbọ̀ o! — Thank you. Welcome.

Ìkíni: Òo. Ẹ kú ìyàṇjú ńlá. — Thank you. Greetings for your effort.

Ìjẹ́ni: Òo. Iṣẹ́ ńdùn. — Thank you. The work is pleasant.

Tàbí — or

Ìkíni: Ẹ kú náyan. — Greetings for taking pains

= Ẹ kú wẹ́rẹ́wẹ́rẹ́. — Greetings on your meticulous care.

Tàbí — or

Ìkíni: Ẹ kú ìkúnpá. — Greetings on your hard work! ("armful")

24. Níníu Búkà Awunṣo (Ahunṣo) — At the Weavers' Workshop

Ìkíni: Ojú gbooro ō! — May the yarns and the spaces between them be steady! (ojú, eye; space)

Ìjẹ́ni: Ðàyà ó yà ō! Ẹ rè wá o! — And be evenly woven together. Come back again. ("May the comb comb it", i.e. push the wool down firmly.)

Ìjẹ́ni: Òo. Ẹ ṣé o! — Thank you.

25. Ní Àgbède — At the Blacksmith's Shop

Ìkíni: Àgbède Ògún, àrọ yè o! — Blacksmith of Ògún, may you forge and prosper! (N.B. Ògún is the Yoruba god of iron.)

Ìjẹ́ni: Àṣẹ! Ògún ó gbè yín o! = Ògún á gbè yín o! — Amen! Ògún will bless you!

Ẹ rè wá o! tàbí Ẹ káàbọ̀ ō! — Welcome.

Ìjẹ́ni 2: Òo. — Thank you.

26. Jíjáde lo sí Ojà — Going to the Market, setting out for Market

Ìkíni: Aré ilé, ọjà yá, ó dágbà ō! — People of the household, it's market time! Goodbye!

Ìjéni: Ẹ rè wá o! Ò dábò! Kẹ́ẹ́ mí ọmọ ọjà bò ō! — So long, now! We wish you successful bargaining. ("Bring back the daughter of Mother Market!")

Ìjéni 2: Òo.

Ìkíni: Ẹ má`pẹ́ o! — Don't be long.

Ìjéni: Òo.

27. Ní Ọjà — At the Market.

Ìkíni: Ẹ kú ọjà ō! — Greetings for being at the market.

Ìjéni: Òo, ẹ kábò! Tàbí Ẹ kú ọjà ná! — Welcome! or Greetings on the market indeed!

Àwọn tí ń ta nǹkan — Those who are selling things

Ìbéèrè: Ẹ jọ̀ọ́, níbo ni isò adìẹ? — (Question) Please, where is the chicken (-sellers') stall?

Ìdáhùn: Ẹ ká lọ! — (Answer) Come along! (A bit later)

Isò adìẹ niyí. — Here is the chicken-stall.

Ìkíni: Ẹ kúu títà ō! — Greetings to the seller!

Ìjéni: Òo, Ẹ kábò! Ẹ wá bá mi ra adìẹ àti ẹyindìẹ. — Thank you, welcome! Come buy a chicken and some eggs from me.

Ìbéèrè: Eé`ló ni adìẹ fumfun ńlá `yí? — How much is this big, white chicken?

Ìdáhùn: Àkùkọdìẹ ni. Ṣílè mé`wàá àábò ni. — It is a cock. It is five shillings, six pence.
[phonetically: Ṣílè márùn ńgbò ni]

Ìbéèrè: Àà! Ó wọ́n jù! Kò díín? — Oh, that is too dear. Won't you take anything less? ("Is it not less?" Prolonged vowel for question.)

Ìdáhùn: Eé`ló lẹ fẹ́ẹ́ san? — How much do you wish to pay?

Ìbéèrè: Ó wọ́n jù! Mo fẹ́ẹ́ san ṣílè mẹ́ta àábòọ.... — It is too dear! I wish to pay three shillings sixpence.
[The final rise to mid, ..-bòọ, is a bargaining intonation, meaning "Will you accept this?" A simple request for information, "Did you say 3/6d?" would be ṣílè mẹ́ta àábòọ?]

Ìdáhùn 2: Kò wọ́n juu...? Ó dara, ẹ sanwó. — It is not too costly. All right, pay me. [juu > jù, which falls after hightone > ju by tone compromise > juu..]

Ìbéèrè: Ṣílè mẹ́ta ńkó? What about three shillings?

Ìdáhùn: Kò gbà! Ẹ lè gbé e sílẹ̀. Not acceptable! You may put it down.

Ìbéèrè: Ajé o! I wish you financial success! (The keyword in the bargaining process.)

Ìdáhùn: Ẹ kówó rẹ wá. All right, bring your money! [wá is phonetically wàā, a grudging reply.]

Ìdáhùn: Ẹ gbà. Owó daadaa ni gbogboo rẹ̀. Take it. Every coin of it is good.

Ìkíni: Ẹ ó maa tà ō! May you continue to sell!

Ìjóni: Àmín o. Ẹ̀ ṣ ra ẹyin? Thank you. Won't you buy some eggs?

Ìjẹ́ni:2: Ẹ ṣe ó, a ní díẹ̀ lọ́wọ́. Thank you, we have some on hand.

28. Ẹ kúulé o! Greetings for being back Home.

Ìkíni: Ẹ kúulé o, arẹ́alé! Greetings, home-folks!

Ìjẹ́ni: Ẹ káàbọ̀! Ẹ kú ọjà. Welcome. Greetings on the market.

Ẹ ṣ mú ọmọ ọjà bọ̀ bí? You brought back Market's Daughter, didn't you?

Ìjẹ́ni:2: A dúpẹ́. Thank you.

Ìkíni: Ọjà o tẹ́ bí? The market was good, wasn't it?

Ìjẹ́ni: Ó daa ō. It was good.

Ìkíni: Òjó dà? Where is Òjó?

Ìjẹ́ni: Ó sun. He is asleep. [sun < sùun, with tone compromise. The rise to mid implies something else unspoken, such as: Ó sùn ni kò fi kíi yín < Ó sùn ni ìdí tí kò fi kíi yín. = Sísùn tó sùnni... etc. He is sleeping. That is why he didn't greet you.]

Ìkíni (another woman): Asùnwú o! May he sleep and grow! ("Act of sleeping and swelling!")

Ìjẹ́ni: Àmín o.

29. Ní Àkókò Òjò In the Rainy Season

Ìkíni: Ẹ kú òjò yí o! Greetings on this rainy season!

Ìjẹ́ni: A dúpẹ́. Òjò ni. Thank you. It is a (real) rain.

Ojò nítú tù wá lára. The rain is refreshing (to us).

Ìkíni: Kò ní ṣe wá lọ́ṣẹ́ o! May it not do harm to us!

Ìkíni: Kò ní ṣe wá lọ́ṣẹ́ o! May it not do harm to us!

Ìjẹ́ni: Àmín o!

30. Ní ìgbà ọ̀oru — At the Time of the Hot season (February - April)
(Or any hot spell)

Ìkíni:	Ẹ kú ooru `yí!	Greetings on the heat!
Ìjẹ́ni:	Coru ni! Kò níí ṣe wá lọ́ṣẹ́ o!	It is real heat! May it do us no harm!

31. Ẹni tí ó sín — One who Sneezes

(1) Ọmọndé tó sín:- — to a child who sneezes:-

Ìkíni:	Àsíntọ́, àsíngbó!	Sneezing for developing, sneezing for a ripe, old age!
Ìjẹ́ni:	Àmín o.	

(2) Àgbàlagbà — (an older person)

Ìkíni:	Bárìkà ō!	Welcome! (back to consciousness)
	tàbí	or
	Ẹ pẹ̀lẹ́ o!	Sorry!
Ìjẹ́ni:	A dúpẹ́.	Thank you.

32. Lílọ sí Ìrìn-àjò tàbí Ìdágbère — Going on a Journey

Ìdágbère — Saying goodbye to those at home.

Ìdá:	Ó dábọ̀ ẹ̀yin aráalé o!	Goodbye folks!
Ìkíni:	Ó dábọ̀ ō! Ó dígbà ō!	Goodbye! Until another time!
Ìjẹ́ni:	Ọ̀o. Ó dijọ́ `mí o!	Until another day!
Ìkíni:	Olúwa má kàtún rí o! = Olúwa má ṣe kọ àtúnrí araawa.	May the Lord not refuse our seeing each other again.
Ìjẹ́ni:	Àmín. Ó dìgbòó ṣe ō!	Until another time! [<di ìgbà tí ó]
Ìkíni:	Ọkọ̀ á rèfó o!	May the boat float! (May you not have a wreck.)
Ìjẹ́ni:	Àmín o.	
Ìkíni:	Ẹ jẹ́ kí maa gbú`róo yín o!	Let us hear from you! [<gbú`róo yín]
Ìjẹ́ni:	Ó daa. Ẹ kí Ọ̀jó bó bá ti oko dé o.	Greet Ọ̀jó when he is back from the farm.
Ìjẹ́ni 2:	Yíó gbọ́ .	He'll hear = We will.

33. Láti kí àwọn Olá (Oba, Baálè. etc.) — To Salute the Nobility, Kings, etc.

Ìkíni:	Kábíyèsí o!	Your Majesty!
	Kọ`mí Olá ó gùn!	May the life of the king be long!
	Kọọ pẹ́!	May you tarry (with us)!
	Kára ó le!	May your body be strong!

Ìjẹ́ni: (a courtier): Ó kí ọ! He greets you!

À lẹ ẹ kú! Greetings are being said to you. [à impersonal passive]

Ẹ maa wolẹ̀! Keep eyes on the ground! (i.e., "You are welcome!")

N.B. When the Ọba speaks and he is cheered, when he arrives and when he departs, you may hear:

Ìkíni: Káàbíyèsí! Aláyélúwà! Your Majesty, Lord of life and being.

34. Ẹni tí ó ṣe nǹkan dáradára someone who does something Exceptionally well.

Ìkíni: Sàdákétà! Gbẹ̀rè! Brave! Splendid!

Ìjẹ́ni: A dúpẹ́, Alàgbà! Thank you, Sir.

35. Ẹni tí ó ń ru Ẹrù One who is carrying a Load

Ìkíni: Ẹ kú ẹrù! Greetings on the load!

Ìjẹ́ni: Ò o. Ẹ kú ilé o! Greetings on your being at home!

tàbí

or

Ẹ kú `dúró! Greetings on standing!

tàbí

or

Ẹ ma ká lọ! Come along!

Ìkíni: Ò o. Ẹ káàbọ̀. Welcome

Ìjẹ́ni: Ò o. Ṣé daadaa la bá ilé? Do we find the house (family) well?

Ìjẹ́ni 2: Daadaa ni. Àdéé bá re ò! May the arrival home find good!

Ìjẹ́ni 3: Àmín o. Ẹ ṣe é! Sálùbáríkà! Thank you! Bless your heart!

36. Ọ̀pọ̀lọpọ̀ Èèyàn ní ìjókó tàbí ìdúró Many persons sitting or standing conversing.

Ìkíni: Ẹ kú àpérò o! Greetings on your taking taking thought, taking counsel, conversing together.
= Ẹ kú ìníyàn!

Ìjẹ́ni: Ò o. Ẹ káàbọ̀ o! Ṣé ẹ ti dé lọ dó? Welcome, have you arrived well.

tàbí

or

Ò o, ẹ rè wá o! Thank you, welcome!

37. Àwọn tí Jàmbá ṣe Those involved in a Wreck

Ìkíni: Ẹ pọ̀lẹ́ o! Kìí ṣòro ò? I'm sorry. It isn't serious, is it?

Ṣe ẹnikẹ́ni kò fi ara pa o! I hope nobody was hurt!

Ìjẹ́ni: A dúpẹ́ o! Ọlọ́run kò jẹ́. Thank you. God did not permit (any injury).